Vol. VII No. 1

THE CHICAGO SEMINARY QUARTERLY

YEAR BOOK

MAY, 1907

FISK HALL.

Vol. VII No. 1

THE CHICAGO SEMINARY QUARTERLY

Published by the Board of Directors and Faculty of the Chicago Theological Seminary

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YEAR BOOK

MAY, 1907

ENTERED AT CHICAGO POST OFFICE AS SECOND-CLASS MATTER

CALENDAR.

1906–1907

Public Examinations...Monday, Tuesday and Wednesday, May 6, 7 and 8, 1907
Anniversary Sermon.....Sunday, May 5, 1907
Alumni Institute.....Wednesday, May 8, 1907
Commencement.....Thursday, May 9, 1907

1907–1908

Fall Period begins.....
Matriculation of Students..
Drawing of Rooms.....
.....Wednesday, Sept. 25, 1907

Lectures begin.....
Opening Address....
.....Thursday, Sept. 26, 1907

Winter Period begins.....Thursday, Dec. 5, 1907
Holiday Vacation.....
.....Friday, Dec. 20, 1907
.....Tuesday, Jan. 7, 1908
Day of Prayer for Colleges.....Thursday, Jan. 23, 1908
Spring Period begins.....Thursday, Feb. 27, 1908
Public Examinations....Monday, Tuesday and Wednesday, May 4, 5 and 6, 1908
Anniversary Sermon.....Sunday, May 3, 1908
Alumni Institute.....Wednesday, May 6, 1908
Commencement.....Thursday, May 7, 1908

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Residence, Chicago Commons, 180 Grand Avenue.
A. B., 1870, A. M., 1883, Rutgers College; D. D., Rutgers College, 1888; LL. D., Illinois College, 1897.

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Residence, 520 West Adams Street.
A. B., Dalhousie College, Halifax, N. S., 1870; B. D., University of Edinburgh, 1873; D. D., Beloit College, 1884.

EDWARD THOMSON HARPER, Professor of Old Testament Literature and Biblical Theology.
Residence, 730 West Adams Street.
A. B., Oberlin College, 1881; B. D., Chicago Theological Seminary, 1887; Ph. D., Leipsic, 1891; D. D., Iowa College, 1902.

CLARENCE AUGUSTINE BECKWITH, Illinois Professor of Systematic Theology.
Address, 81 Ashland Boulevard.
A. B., Olivet College, 1874; Bangor Theological Seminary, 1877; D. D., Olivet College, 1892; Berlin University, 1897-1898.

FRANK W. GUNSAULUS, Professor of The Science and Art of Preaching.
Address, Armour Institute, Chicago.
A. B., 1875, A. M., 1878, Ohio Wesleyan University; D. D., Beloit College, 1888; LL.D., Ohio Wesleyan University, 1904.

RALPH HALL FERRIS, Acting Professor of New Testament Literature and Interpretation.
Address, 81 Ashland Boulevard.
A. B., University of Wooster, 1901; B. D., Union Theological Seminary, 1904; Fellow of Union Theological Seminary, 1904-1906; M. A., Columbia University, 1906.

———————————, Professor of Pedagogy.

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Residence, 6034 Ingleside Avenue.
Ph. B., 1893, A. M., 1897, Oberlin College; Emerson College of Oratory, 1896.

H. AUGUSTINE SMITH, Lecturer in Hymnology and Instructor in Music.
Residence, 81 Ashland Boulevard.
A. B., Northwestern College, 1896.

THE CHRISTIAN INSTITUTE.

FREDERICK WESLEY ELLIS, Director and Professor of New Testament Literature.
Residence, 81 Ashland Boulevard.
A. B., 1889, Graduate Student in Semitics and Philosophy, 1889-1891, Yale University; B. D., Chicago Theological Seminary, 1898.

FLORENCE A. FENSHAM, Instructor in Old Testament Literature.
Address, 180 Grand Avenue, Chicago.
B. D., Chicago Theological Seminary, 1902.

GERMAN INSTITUTE.

HERMANN OBENHAUS, Professor of Biblical and Systematic Theology.
Residence, 36 South Wood Street.
B. L., University of Wisconsin, 1896; B. D., Oberlin Theological Seminary, 1892.

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Office, 81 Ashland Boulevard.
A. B., 1871, A. M., 1878, D. D., 1893, Ripon College; Graduate of Oberlin Theological Seminary, 1874.

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Residence, 744 West Monroe Street.
A. B., Yale University, 1884; B. D., Chicago Theological Seminary, 1887.

OTTO CHRISTOPHER GRAUER, Professor of History and Systematic Theology and Superintendent of the Danish-Norwegian Department of the Congregational Home Missionary Society.
Office, 81 Ashland Boulevard.
Chicago Theological Seminary, 1887.

SWEDISH INSTITUTE.

FRIDOLF RISBERG, Professor of Biblical and Systematic Theology and Superintendent of the Swedish Department of the Congregational Home Missionary Society.

Office, 81 Ashland Boulevard.

S. M. C., University of Upsala, Sweden, 1874.

MAGNUS EGIDIUS PETERSON, Professor of Church History.

Residence, 321 Park Avenue.

LECTURERS.

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The President is a member of each of these committees.

SPECIAL LECTURERS FOR THE SESSION OF 1907-1908.

The opening address of the session will be given by PROFESSOR TAYLOR, Sept. 26, 1907.

REV. EDWARD F. WILLIAMS, D. D., will lecture to the Senior Class on Positive Institutions and Congregational Polity.

The Alden Lectures on Missions will be given by REV. CHARLES CUTHBERT HALL, D. D., LL. D., President of Union Theological Seminary, New York, and Barrows Lecturer in India in 1904 and 1906.

The following men eminent in professional, business and public life have been engaged to speak at the Thursday afternoon conferences.

GOVERNOR CHARLES S. DENEEN, of Illinois, What the churches may do for the state.

MR. DAVID FALES, A layman's view of church music.

MR. CHARLES H. HULBURD, The ethics of business and of industry.

MR. MERRITT STARR, Law in the education of the minister.

MR. NORMAND S. PATTON, Present tendencies in church architecture.

HENRY B. FAVILLE, M. D., Religion and the public health.

MR. JOHN R. MONTGOMERY, Sumptuary legislation.

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ADMISSION AND REGISTRATION.

The Seminary is open to students of all denominations of Christians. Candidates for admission must be of good moral character and have a collegiate education or an equivalent preparation. Students from other seminaries will be admitted on certificate to corresponding standing in this Seminary. Graduates of theological seminaries will be admitted as graduate students.

Application for admission must be made through the Secretary of the Faculty, Professor H. M. Scott, 520 West Adams Street. Candidates should furnish with their application testimonials of character and certificate of church membership, and their college diploma or a certified statement of their previous studies.

Blanks for these purposes may be obtained from the Secretary of the Faculty and should be filled out and returned to him, with all other necessary papers, as early as possible before the beginning of the Seminary year.

Candidates must present themselves in person to the Committee on Matriculation, which meets for this purpose Wednesday, September 25, 1907, at 10 o'clock, in the President's office. From this committee they will receive a matriculation card which must be kept during their membership in the Seminary. They will then register in the regular order with other students.

At the beginning of each period all students, including those in the graduate department, must pay to the Treasurer the current dues. They must also submit their course of study to the Committee on Instruction for its approval. When

these requirements have been met the Registrar will issue a card of registration admitting to the privileges of the Seminary classes for the period. All class lists are made up from the Registrar's books.

Faithful attendance upon all exercises of the Seminary, including daily service in the chapel and the Thursday afternoon conference, is required of all students. Necessary absences should be reported to the professors. Applications for letters of dismissal or certificates of work done in the Seminary should be made to the Registrar.

THE COURSE OF STUDY.

The course of study extends over three years. Each session is thirty weeks in length and divided into three periods of ten weeks each. Beginning with the third period of Junior year about one-third of the work is elective.

THEOLOGICAL ENCYCLOPEDIA.

Professor Scott.

This is an introduction to a course in theology and considers the call to preach, methods of study, Christianity and other religions, and the relations of exegetical, historical, systematic and practical theology to the work of the pastor.

Junior year, first period, 2 hours a week.

Required of all students.

OLD TESTAMENT.

Professor Harper.

1. Historical and Literary Study of the Old Testament. The course includes: (a) the early narratives in Genesis, comparison with similar Semitic stories, principles of the historical and literary interpretation; (b) the law codes in the Old Testament, origin, development and religious value of the institutions of Israel, the critical problem and its solution; (c) the history of Israel from the patriarchs to the period of Isaiah. Full use is made of the materials from general Semitic history.

Junior year, first and second periods, 5 hours a week.

2. The Hebrew Language. The course is intended to enable students to use commentaries and exegete texts. It is very desirable that students obtain a knowledge of the elements of Hebrew before entering the Seminary.

Junior year, third period, 5 hours a week.

3. The Old Testament Wisdom Literature. Study of the books of Job, Ecclesiastes, Proverbs and the Song of Solomon.

First period, 1906-1907.

4. The History and Literature of Israel in the Babylonian Period. Second period, 1906-1907.

5. The History and Literature of Israel in the Post-exilic Period. Third period, 1906-1907.

6. General Introduction to the Old Testament. Hebrew paleography, the work of the scribes, the canon, textual criticism, history of the manuscripts and versions.

Second period, 1907-1908.

7. The Psalms. Nature of Hebrew poetry, origin of the collections of Psalms in the Old Testament, the religious experiences set forth in the Psalms.

Third period, 1907-1908.

8. Critical, grammatical, and exegetical studies of different Old Testament books in Hebrew are offered in each period:

(a) Amos. First period, 1907-1908.

(b) Zechariah. Second period, 1907-1908.

(c) Selections from Isaiah. Third period, 1907-1908.

9. Electives in the Semitic languages are offered in each period:

(a) Biblical Aramaic. First period, 1907-1908.

(b) Assyrian. Second period, 1907-1908.

(c) Arabic. Third period, 1907-1908.

Courses 1 and 2 are required of all students.

NEW TESTAMENT.

1. Introduction to the Language and Literature of the New Testament. (a) The grammar of New Testament Greek, with readings in the Gospel of Mark; (b) the rise, character and text of the New Testament literature.

Junior year, second period, 5 hours a week.

2. The Life of Christ. (a) The New Testament sources for a life of Christ, with readings in the Gospels; (b) a study of the political, social and religious aspects of contemporary Judaism; of the length, main course and turning points of the life of Christ, and of its historical significance.

Junior year, third period, 5 hours a week.

3. The Apostolic Age. (a) The New Testament sources for the Apostolic Age, with readings in the Acts of the Apostles; (b) the primitive Christian community, its organization and fundamental ideas, and its growth and spread to the death of Paul.

Middle year, first period, 5 hours a week.

4. Paul's Epistle to the Galatians. An exegetical study of the letter with a view to presenting the fundamental religious convictions of Paul as found in it, with an introductory inquiry into questions of date, destination and purpose.

First period, 2 hours a week, 1907-1908.

5. The Apocalypse of John. A study of the sources, plan, purpose, authorship and date of the book, with an inquiry into the principle of Jewish and Christian apocalyptic interpretation; its present religious worth and place in Christian preaching.

Second period, 2 hours a week, 1907-1908.

6. The Teaching of Jesus. Its presuppositions in the religious convictions and aspirations of Judaism; the form and method of Jesus' teaching; the controlling convictions in his teaching in regard to God, the Kingdom, Himself and the relation of man to these three.

Third period, 2 hours a week, 1907-1908.

Courses 1 to 3 are required of all students.

HISTORY.

Professor Scott.

1. History of the Church from Apostolic Times to the Reformation. Prominence is given to those elements in the progress of Christianity which showed surviving power and are most closely identified with the present life of the Church.

Junior year, first period, 5 hours a week.

2. History of the Modern Church. The scene shifts from the Græco-Roman to the Germanic world, to the causes producing the Reformation, development of Protestantism, the "Illumination" movement of the eighteenth century, and the appearance of modern thought and life.

Middle year, second period, 5 hours a week.

3. History of the Nineteenth Century. This includes a study of the scientific, philosophic, historical, political and other forces which made this century, and a presentation of the chief features of the religious life in the Catholic and Protestant churches of Europe and America.

Middle year, third period, 2 hours a week.

4. History of Doctrine. This course traces especially the development of the doctrines of redemption, the foundation of creeds, and the relation of religious belief to the thought of the age.

Middle year, third period, 3 hours a week.

5. Religious, Social and Domestic Life of the Jews in the Time of Christ.

Third period, 1906-1907.

6. History of the Roman World in the Apostolic Age.

First period, 1907-1908.

7. History of German Theology.

Second period, 1907-1908.

8. Symbolics, or a Study of the Creeds of Christendom.

Third period, 1907-1908.

Courses 1 to 4 are required of all students.

Reading outlines are offered to those who wish to make a more complete study of the History of the Apostolic Church.

CONGREGATIONAL HISTORY AND POLITY.

Rev. E. F. Williams, D. D.

The history of Congregationalism in England and America, the polity of the church, procedure in organizing a church, calling and conducting a council, and all matters pertaining to the relation of churches to each other.

Senior year, third period, 1 hour a week.

Required of all students.

MISSIONS.

Professor Scott.

1. The Theory and History of Missions. The Biblical basis of missions, an outline of the history of Protestant missions, mission methods, the relation of missions to civilization, the influence of missions abroad upon church activity at home, and a presentation of the chief missionary agencies of our own churches.

Senior year, second period, 2 hours a week.

2. Congregational Missions. An account of the history of Congregational missions at home and abroad, given by representatives of all the Societies.

Senior year, third period, 1 hour a week.

Courses 1 and 2 are required of all students.

Reading outlines are arranged for those who wish to give special attention to missions.

For the work done under the Alden Lectureship, by the Student Volunteer Band, etc., see pages 28-29.

BIBLICAL THEOLOGY.

Professor Harper.

1. Outline History of the Religion of Israel and its Expansion in Christianity. The periods in Biblical history, general characteristics of each, religious life, religious beliefs and their development, teaching about God, the Messiah, the Spirit of God, the Messianic kingdom, man, righteousness, sin, sacrifice, future life. Special attention is given to the causes and conditions which determined the religious life and belief in each period.

Middle year, third period, 2 hours a week.

Required of all students.

Reading outlines are furnished for those who wish to pursue this subject further as an elective.

COMPARATIVE RELIGION.

Professor Harper.

1. Introduction to Comparative Religion. (a) The principal religions of the world and their classification; the nature, origin, development, importance and authority of religion, treated from the standpoint of Comparative Religion. (b) The Literature of Comparative Religion. The sacred books of India, Persia, China and Japan, the Babylonian religious writings, the Egyptian Book of the Dead, the Koran, the writings of the Norsemen. A general survey of the sacred books of the world.

Middle year, second period, 3 hours a week.

Required of all students.

Reading outlines are furnished covering the subject of primitive Semitic religious institutions and their value for the interpretation of the Old Testament.

ETHICS.

Professor Beckwith.

1. Christian Ethics. The source, contents and realization of the Christian ideal. The Christian conscience, Christian duties toward self, others and God.

Junior year, second period, 2 hours a week.

2. Types of Ethical Theory. Development of the ethical consciousness, the individual and social aspects of ethics.

Third period, 1907-1908.

Course 1 is required of all students.

Reading outlines are available for those who wish to do further work in ethics.

PSYCHOLOGY.

Professor Beckwith.

1. The Psychological Basis of the Christian Life. Nature of the religious consciousness and its relation to the other powers and capacities of the soul, Christian nurture, types of Christian life, Christian activities, the means of developing individual and social Christian character.

Middle year, first period, 5 hours a week.

2. The Psychology of Religious Experience. A description of the various forms of the religious consciousness with a view to enable the student to recognize the essential reality under its manifold manifestations.

Third period, 1906-1907.

Course 1 is required of all students.

THEOLOGY.

Professor Beckwith.

1. The Christian Beliefs and Hopes. The Fatherhood of God, Christ and His work for men, the Spirit of God in the Christian life, the future.

Senior year, second period, 5 hours a week, and third period, 3 hours a week.

2. Apologetics, with discussion of the Christian view of the world, and the nature of Christianity as the perfect religion.

Senior year, third period, 2 hours a week.

3. The Christian Belief in God. A history and estimate of the forms of this belief, criticism of the arguments for the divine existence, the immanence, transcendence, the personality and fatherhood of God.

First period, 1907-1908.

4. The Chief Problems and Types of Modern Defences of Christianity.

First period, 1908-1909.

5. Comparative Christian Belief To-day. The constructive principles of the leading systems of theological thought investigated and judged.

Second period, 1908-1909.

6. The Ritschlian Theology.

Third period, 1908-1909.

Courses 1 and 2 are required of all students.

PEDAGOGY.

Professor Taylor and Mr. Gates.

1. Historical Pedagogy. The Biblical basis and historical development of religious education are outlined, and the practical administration of the Sunday school and other nurture agencies is studied in relation to general pedagogical progress.

Middle year, second period, 2 hours a week.

2. The Principles and Methods of Religious Instruction. The fundamental psychological principles of child life are discussed with special reference to their general bearings and application to methods of religious work.

Senior year, first period, 2 hours a week.

In connection with the above courses one afternoon a week will be devoted to field work and clinics. Typical educational work will be inspected and conferences held with specialists in child study, kindergarten, manual training, child helping agencies, parental and reform schools, children's clubs, library and summer camp work. Special investigations will be made of the most approved and successful methods in Bible teaching and Sunday schools, Christian Endeavor and Young Men and Women's Christian Association work and in other parental, pastoral and church efforts for Christian nurture.

Courses 1 and 2 are required of all students.

THE SCIENCE AND ART OF PREACHING.

Professor Gunsaulus.

1. The Sermon as the Preacher's Instrumentality. The spiritual and mental qualities which make the preacher; study of sermons by effective ministers of Christ after the same careful and scientific method employed in laboratory and life classes, so-called; study of a text-book on homiletics; and study of the various topics in homiletics, as illustrated in the preaching of eminent men, and more especially of the students themselves.

Junior year, first period, 3 hours a week.

2. The History of Christian Preaching. Study of the great

preachers of the Church by the same method of investigating and determining sources of power and the relative excellence of methods; sermons on themes of immediate importance will be asked for and carefully considered with reference to the growth of pulpit power; review of sermons with lectures.

Senior year, first period, 3 hours a week.

3. The Preacher's Relation to Human Life and Life's Higher Development. Study of the pulpit and its proper relationship to other facts and forces of contemporary life; lectures on the practical application of the principles involved.

Senior year, third period, 3 hours a week.

4. Problems and Solutions in Contemporary Preaching.

First period, 1907-1908, 1 hour a week.

5. Personal Elements in Preaching.

Third period, 1907-1908, 1 hour a week.

Courses 1 to 3 are required of all students.

PUBLIC SPEAKING.

Professor Blanchard.

1. Voice and Action in Preaching. The fundamental principles of the use of the voice and body in speaking; the theory and practice of gesture as an accompaniment of speech; study and presentation of illustrative selections from standard literature; frequent delivery of short, original addresses.

Junior year, 2 hours a week.

2. Vocal Expression in Preaching. Continued practice in the technique of public speaking, and special training in the delivery of sermons, some from manuscript and notes, but the larger part extemporaneously after careful advance preparation of plan and material.

Middle year, 2 hours a week.

3. Inductive Studies in Oratory. Study of the methods of great public speakers; analysis and delivery of characteristic addresses; discussion and practice of the psychological principles involved in the management of audiences; the development of the main divisions of the address; original work in different forms of the oration.

First period, each year.

4. Vocal Interpretation of Poetry. The expressive reading of poetry and its use for purposes of illustration; studies in the typical forms of poetry; practice in the imaginative and emotional interpretation and use of poetry.

Second period, each year.

5. Bible and Hymn Reading. The principles of vocal expression applied to the interpretation of Scriptures and hymns; the vocal interpretation of the various forms of literary expression found in the Bible; class practice.

Third period, each year.

Courses 1 and 2 are required of all students.

The students' chapel addresses are described on page 25.

EVANGELISM.

Professors Taylor and Beckwith.

1. Principles of Evangelism. (a) Psychological Pathology. The study of the abnormal states of body, mind and will, the psychological processes in conversion, reformation, and revival, the discrimination between physiological and spiritual, temporary and permanent forces and effects, preparation for evangelism, psychology of the "crowd," motives and their values.

(b) Soteriology. Consciousness of sin and guilt, atonement, forgiveness of sin, the new birth.

Senior year, first period, 2 hours a week.

2. Methods of Evangelism. (a) Individual Evangelism. Personal work with the individual in the evangelistic appeal and use of the Bible, in the inquiry meeting and through organized soul-winning effort.

(b) Social Evangelism. The inquiry, both by observation and study, into the causes and conditions which promote vice and crime, the physical, domestic, industrial, social and moral surroundings that mold life, and the preventive, reformatory and restorative efforts and agencies at work to prevent the inroads of vice, to reform the vicious and criminal and to restore them to the right relations with God and fellow-men; the initiative, co-operation, leadership and methods of the churches in the evangelization of social conditions and community life.

Senior year, first period, 3 hours a week.

3. The Christian Doctrine of Salvation. The various theories of the work of Christ will be presented in their historical connection, together with an explanation of the particular forms which the doctrine has assumed in relation both to the period when it arose and to present needs of faith.

Second period, 1907-1908.

One afternoon a week is devoted to Field Work and Clinics.

Inspections will be made of agencies and methods for dealing with the victims of intemperance and other vices, the study of the conditions and causes of abnormal habits will be pursued, and personal opportunities will be secured for participation in rescue missions, street preaching and evangelistic services.

Courses 1 and 2 are required of all students.

PASTORAL THEOLOGY.

Professor Taylor.

The ministerial functions of the church, the organic relation of the pastor's duties thereto, the unity of parish administration and the most practical methods of pastoral work as the means for realizing the divine ideals of life, individual and social.

Middle year, third period, 3 hours a week.

One afternoon a week is devoted to Field Work and Clinics. In pastoral theology and liturgics, the students will meet successful pastors and missionaries, not only at the Seminary but in their parishes, for interviews upon the conditions and methods of their work.

Course 1 is required of all students.

LITURGICS.

The Study of Worship includes the history and analysis of the liturgical usages of the church; the aims, principles and order of public worship and ceremonial occasions; the preparation for leadership in common prayer; and practical training in the conduct of each part of the service.

Senior year, second period, 3 hours a week.

SOCIAL ECONOMICS.

Professor Taylor.

1. The psychological basis of association, the ideals, classifications, institutions and movements of society, and the relation between them and the facts and forces of Christian faith and experience, organization and work, with an outline of the social development in scriptural history and teachings.

Junior year, second period, 3 hours a week.

2. Social and religious significance of the organization of industry.

Second period, 1906-1907.

3. Social institutions, especially the family, its evolution, functions and relation to religion.

First period, 1907-1908.

4. Theories of social order, individualism, anarchism, socialism and their relation to the messianic kingdom.

Second period, 1907-1908.

5. Democracy and education in church and state.

Third period, 1907-1908.

Field Work and Clinics. In social economics the lectures on the theoretical, historical and practical aspects of community life will be supplemented by the observation of civic, industrial and social conditions, the institutions and movements for their betterment and the relation of the church's message and work thereto.

One afternoon a week.

Course 1 is required of all students.

By special arrangement students may elect courses and field work offered by the Chicago Institute of Social Science under the direction of Professor Taylor.

Outlines for reading courses are available in social economics for students who wish to specialize in this subject.

SACRED MUSIC.

Mr. Smith.

1. Hymnology and Hymn Tunes. History of hymn literature and church music; critical study of hymn and tune types; adaptation of hymns, anthems, etc., to worship.

First and seconds periods, each year.

2. Singing, Elementary and Advanced. Notation, four-part singing and choral studies with piano accompaniment; the general principles of voice culture.

Throughout the year, 2 hours a week.

3. Chapel Choir for Advanced Singers. Study of the standard authors relative to their use in church services.

Throughout the year, 1 hour a week.

These courses are elective for all students. In Course 2, two hours count as one.

PHYSICAL TRAINING.

All students who room in the Seminary are required to give at least two hours a week to physical training, and must register for this the same as for other subjects. The required work is in the

line of light gymnastics, and is intended to correct posture, improve co-ordination, increase vitality, and afford wholesome recreation.

The work is of a normal character, so that the student, upon graduating from the Seminary, may have profitable and interesting classes in his field of work, even without expensive apparatus.

Classes are formed for those who desire heavy gymnastics.

A physical examination is required before joining the gymnasium classes, and students should make an appointment for this with the physical director at the beginning of the year.

ELECTIVES.

In addition to the required work, each student will take the equivalent of four hours of electives each period during the course, except the first and second periods of the junior year. The purpose of the electives is to enable students to specialize as much as possible without sacrificing the completeness of the Seminary course.

Each student should choose a subject or group of subjects in which he is especially interested and a professor under whose direction he will study. The choice of electives in each period should be made with the advice of the professor.

The instruction in the electives is given in lecture courses, seminars and supervised reading courses. As many lecture courses and seminars are given on each subject as the time of the professors will permit. Each professor gives at least one elective course of two hours a week each period. The relative amount of lecture, seminar and reading work which a student may elect in each period will be determined by the consulting professor.

OUTLINES FOR READING.

Certain subjects included in the Seminary curriculum are outlined for reading courses, which cover the entire topic by a systematic selection and arrangement of readings. These outlines for reading may be used in both the required and elective work and will form the basis for correspondence

LECTURE ROOM, FISK HALL.

GYMNASIUM.

courses. These courses are announced under the different subjects in the Course of Study.

SEMINARY FIELD WORK AND CLINICS.

In social economics, pastoral theology, pedagogy, evangelism and liturgics, field work is required in addition to the lecture courses in these subjects. One afternoon a week is devoted to the first hand observation of the actual conditions of life and to personal conference with specialists, as far as possible where they are at work and where the student may see for himself, needs, methods and results. Under the direction of the teachers in these studies, every effort will be made vitally to relate the teaching of the class room with the object lessons of a great city's life and work. Problems in the social conditions and religious work in rural communities will have special emphasis. Examinations and grades for field work are given as in the lecture courses. As far as practicable the field work will be arranged to coincide with the lecture courses in the different subjects. The nature of the work in each department is described in the Course of Study.

As the hospital clinic is used by the medical school, the laboratory in the study of physics, and going afield in the teaching of geology, so the Chicago Theological Seminary attempts effectively to utilize for the training of the ministry, the conditions of life and the ways of meeting men to be seen in a large cosmopolitan community. Opportunities for experience on suburban and country fields will also be afforded.

THE STUDENTS' CHAPEL ADDRESSES.

Once each week an address will be given by one of the students in connection with the chapel service. At the beginning of the Seminary year each student will be assigned to one of the professors who will help him in the preparation

of this address. Not more than one chapel address a year will be required. Students will also consult their professors in regard to any other public addresses in connection with the Seminary which they may be called upon to deliver. The purpose of these arrangements is to secure a high standard of public speaking.

WORSHIP.

The professors and students meet at noon on Tuesday, Wednesday, Thursday and Friday for devotional services. The services are conducted by the members of the Board of Instruction in turn.

Weekly prayer meetings are held by each of the classes and also by the Institutes.

A prayer and conference meeting of the professors and students is held on the first Thursday of each month at four o'clock.

SCHEDULE OF HOURS.

JUNIOR YEAR.

	Hours.	MONDAY.*	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
First Period....	9-10	Old Testament.	Old Testament.	Old Testament.	Old Testament.	Old Testament
	10-11	Encyclopedia.	Encyclopedia.	Preaching.	Preaching.	Preaching.
	11-12	History.	History.	History.	History.	History.
Second Period..	9-10	New Testament	New Testament.	New Testament.	New Testament.	New Testament.
	10-11	Old Testament.	Old Testament.	Old Testament.	Old Testament.	Old Testament.
	11-12	Ethics.	Ethics.	Social Economics.	Social Economics.	Social Economics.
Third Period....	10-11	New Testament.	New Testament.	New Testament.	New Testament.	New Testament.
	11-12	Old Testament.	Old Testament.	Old Testament.	Old Testament.	Old Testament.

MIDDLE YEAR.

First Period....	10-11	Psychology.	Psychology.	Psychology.	Psychology.	Psychology.
	11-12	New Testament.	New Testament.	New Testament.	New Testament.	New Testament.
Second Period..	10-11	History.	History.	History.	History.	History.
	11-12	Pedagogy.	Pedagogy.	Comparative Religion	Comparative Religion	Comparative Religion
Third Period...	10-11	Biblical Theology.	Biblical Theology.	Pastoral Theology.	Pastoral Theology.	Pastoral Theology.
	11-12	History.	History.	History of Doctrine.	History of Doctrine.	History of Doctrine.

SENIOR YEAR.

First Period....	10-11	Evangelism.	Evangelism.	Evangelism.	Evangelism.	Evangelism.
	11-12	Pedagogy.	Pedagogy.	Preaching.	Preaching.	Preaching.
Second Period..	10 11	Theology.	Theology.	Theology.	Theology.	Theology.
	11-12	Missions.	Missions.	Liturgics.	Liturgics.	Liturgics.
Third Period...	10-11	Congregational History and Polity.	Missions.	Preaching.	Preaching.	Preaching.
	11-12	Theology.	Theology.	Theology.	Apologetics.	Apologetics.

*The Monday lectures are given in the afternoon at 2, 3 and 4 o'clock.
The hours for electives, public speaking, music, physical culture and field work are announced at the beginning of each period.

MISSIONS.

The missionary spirit has been, from the first, prevalent in the Seminary, and a large number of its graduates have gone out to work in mission fields, both home and foreign. Ninety-seven of its graduates have been or are now at work in foreign lands, sixty-eight of these in distinctly missionary work. Of this number, forty-one are from the English Seminary, one from the German Institute, four from the Danish-Norwegian Institute, and twenty-two from the Swedish Institute. Twenty-nine of those who have been trained in the foreign institutes have served as regular pastors in their native lands. About forty of the Seminary's graduates are now in active missionary service, and the students of the Seminary keep in touch with these men by writing each year a personal letter to each one.

A mission study class is carried on during the greater part of the year under the direction of the missionary committee appointed by the students. The course this year includes a study of the biographies of the leading home and foreign missionaries.

Mission volunteers are frequently called upon to speak in churches and Christian Endeavor societies upon foreign missions.

The students, with the co-operation of the professors, contribute about $200 annually through the A. B. C. F. M. for the support of Rev. Charles N. Ransom, their missionary to the Zulus. Mr. Ransom was graduated from the Seminary in 1889.

LECTURESHIP AND CONFERENCE ON MISSIONS.

The Alden lectureship fund provides each year for supplementary instruction in the history, principles and methods of missions by those in active missionary service in the home or foreign fields. The Alden course this year was given by the Rev. James L. Barton, D. D., Corresponding Secretary of the American Board of Commissioners for Foreign Missions, on Turkey in Transition. It included the following topics: Turkey the Ancient; Races, Religions and Reformation; Planting Modern Christianity; Struggle and Evolution; Intellectual Renaissance; Questions that Will Not Down.

LIBRARY AND MUSEUM.

The Hammond Library, named from the donor of the building, the late Col. C. G. Hammond, of the New England Church, Chicago, contains over twenty-five thousand volumes. In addition to these, by the will of the late Professor Samuel Ives Curtiss, the library has received about four thousand volumes, one of the most valuable of private collections on Old Testament and Semitic subjects. Besides these there is a large assortment of periodical literature, both religious and secular.

Among the special collections of literature is one on Egyptology presented by Rev. E. M. Williams, D. D., one on the rise of Congregationalism by Rev. F. W. Gunsaulus, D. D., and one on Africa by Frederick P. Noble, Ph.D.

While the library is primarily for the use of the teachers and students of the institution, a cordial invitation is extended to clergymen and other friends of the institution to avail themselves of its advantages. To such persons the privilege of drawing books is offered freely, subject to the usual regulations. The librarian and assistants will gladly render all possible aid to those who are in need of information. It is the aim and constant effort of the library committee to procure as far as the funds will permit all works of real value in the various fields of theological research as they appear and thus to make the library of the greatest usefulness.

MUSEUM OF CHRISTIAN ANTIQUITIES.

A beginning has been made of a collection of objects illustrating the history of the church. This includes the Congregational Exhibit from the World's Columbian Exposi-

tion, a collection of ancient coins presented by Professor Curtiss, various missionary objects of interest, and numerous pictures and relics. Additions to this collection will be thankfully received.

The following endowment funds for the purchase of books have been provided by friends of the Seminary:

Alumni Library Fund.
John Blatchford Memorial Reference Library Fund.
Philo Carpenter Alcove Library Fund.
C. F. Gates Alcove of Missionary Intelligence.
J. T. Hyde Alcove Library Fund.
E. S. Jones Alcove Library Fund.
S. M. Moore Library Fund.
J. W. Norris Library Fund.
Patton Binding Fund.
Chas. Walker Library Fund.
E. M. Williams Library Fund.
Wells Library Fund.

STUDENT ORGANIZATIONS.

1. The House Committee. All matters pertaining to conduct and the use of the building by students are in charge of the House Committee, consisting of representatives from each of the Seminary classes, the Institutes and the Faculty. This committee holds regular bi-weekly meetings.

2. The Young Men's Christian Association. For the convenient management of general student interests the Young Men's Christian Association, affiliated with the International Y. M. C. A., has been made the one organization which includes the entire student body. Every student who is admitted to the Seminary becomes at the same time a member of this organization without further action on his part.

3. The Volunteer Band. This organization serves to keep the volunteers in touch with each other, and brings them into relation with the volunteers of the other schools of the city through the Chicago Volunteer Union, which holds monthly meetings during the school year.

GRADUATION.

1. The candidate for graduation must have completed to the satisfaction of the Faculty the full course of study in the Seminary.

2. He must present to the Faculty a thesis on some theological topic, prepared under the direction of the professor of the department to which the topic belongs. The subject of the thesis must be presented to the professor within one month after the beginning of the Senior year, and the thesis must be presented to the Faculty not later than March 31st in each year. In estimating the value of the thesis chief importance will be attached to scholarly methods and independent research. The candidate must present a typewritten copy of his thesis to the Seminary.

3. The degree of Bachelor of Divinity will be conferred on all students who fulfill the above requirements.

FELLOWSHIPS AND PRIZES.

TRAVELING FELLOWSHIPS.

Two fellowships of ten thousand dollars each have been established by Mr. E. W. Blatchford of Chicago and the late Dr. C. L. Ford of Ann Arbor, Michigan. The incomes of these fellowships will be granted for the two years immediately succeeding graduation on the following conditions:

1. A fellowship shall be available only for students who take their entire course of three years in the Chicago Theological Seminary.

2. A fellowship shall be assigned by the Executive Committee, on the recommendation of the Faculty, to that member of each graduating class who, by native ability, success in study, and Christian character, shall give promise of the highest usefulness as a Christian scholar. The Executive Committee reserves the right to withhold the fellowship in any year, for sufficient reasons.

3. The studies of a Fellow shall be under the supervision of the Faculty, to whom he shall give a detailed report twice a year.

The following is a list of those who have held Seminary fellowships: H. W. Gates, 1894; F. G. Ward, 1894; B. S. Winchester, 1895; H. L. Strain, 1896; R. E. Bowers, 1898; H. M. Jones, 1898; James Mullenbach, 1899; W. J. Chapman, 1901; E. A. Cook, 1902; J. J. Martin, 1903; Lester McLean, Jr., 1904; H. B. Williams, 1905; K. S. Tontz, 1906; A. L. Curtis, 1907.

THE SAMUEL IVES CURTISS FELLOWSHIP IN THE OLD TESTAMENT.

The Samuel Ives Curtiss fellowship of $1,000 a year has been established in the department of Old Testament literature and Biblical theology. The Fellow is appointed each year by the Executive Committee on recommendation of the Faculty. Candidates for this fellowship must be graduates of a theological seminary and give promise of usefulness as Christian scholars and teachers. The studies of the Fellow are under the direction of the professor in the department to which the fellowship belongs. A limited amount of teaching is required of the Fellow.

PRIZE IN DEPARTMENT OF SYSTEMATIC THEOLOGY.

The Lucretia Ambrose Walker prize is the income of $1,000, and is given to the member of the Middle Class who prepares the best essay on a designated topic in Systematic Theology. The prize has been awarded to the following persons: W. S. Hunt and A. W. Ackerman, 1889; J. W. Wilson and J. W. Marshall, 1890; H. M. Richardson and L. G. Kent, 1891; S. G. Lamb, 1892; E. V. Wight, 1894; R. R. Kennan, 1895; C. T. Chase, 1896; R. E. Bowers, 1897; D. W. Dexter, 1898; W. G. Rogers, 1899; W. J. Chapman, 1900; E. A. Cook and A. G. Graves, 1901; J. J. Martin, 1902; William Worthington, 1903; H. S. Fritsch, 1904; J. B. Reese, 1905; A. L. Curtis, 1906; Augustine Jones, 1907.

SCHOLARSHIPS AND STUDENT AID.

Committee on Scholarships and Loans—

From the Faculty—Professor Scott.

From the Executive Committee—Messrs. Barton and Blatchford.

For the purpose of encouraging a high grade of scholarship and enabling needy and worthy students to secure a training for the ministry, the Seminary offers a series of graded scholarships to each of the classes in the English Department.

Students of good standing may receive a scholarship of $100 a year, and those of high standing up to $175 a year.

Junior scholarships are assigned on the basis of standing and testimonials to character and promise of efficiency; but only on probation for the first period of the Seminary year, at the close of which period the assignment of scholarships will be open to revision.

The retention of any scholarship is conditioned upon the maintenance of the required standing.

Students who by merit are entitled to scholarships but who do not need the money, or prefer to take a loan, will receive the honor and rank which go with the scholarship.

Students from the United Brethren and Methodist Protestant churches are granted scholarship aid on the same conditions as Congregationalists.

Scholarship money will not be granted to any student who has charge of a church or who marries during his Seminary course.

LOANS.

Sums usually not exceeding $75 a year to each of a limited number of students are loaned in proportion to need on notes at nominal interest, payable in annual installments after graduation.

The funds available for the aid of students are provided from the income of the D. K. Pearsons Fund, the gift of Dr. and Mrs. Pearsons, and the following named scholarships:

John F. and Abbie F. Mendsen, Nathaniel Bouton, Julius W. Butler, H. M. Hooker, Samuel Plumb, W. Coit Hubbard, A. L. Coe, Charles Goodrich Hammond, Maximilian Hjortsberg, Chicago (two scholarships), Lake Superior, Laird, P. G. Strawn, Charles H. Goold, Eliza M. Sherman, Edward Ely, Ottawa, La Crosse, Leonard P. Chase, J. W. Scoville (two scholarships), Beloit, Ridgeland, C. A. Talcott, Jacob Cummer, R. D. Stephens, David Leonard, Geneseo, Illinois, Elgin, Mrs. Fisk's Austin Memorial, Horace Billings, Joseph Burrage, John L. Childs, E. W. Davis, Deer Park, Margaret Depew, John Dove, J. Worcester Field, Hayward, J. J. Knowles, Mrs. S. L. Kennedy, New London, Olivet, Joseph Tilson, Elbridge Torrey, Spencer Warner, Lucy Warner, Wolcott, N. S. Cushing, Blood, Willard Cook, Kansas, Princeton, Galva, John and Flavel Bascom, Mrs. Lucy Bartlett, Mrs. Elizabeth Booth, Emily Doane, Hunt, J. Lewis, Mack, Mrs. Mina C. Pfenning, Dennis Warner, Eli Corwin, Hubbell, Hendrick, C. L. Tank, R. G. Peters, Jones, Agard, Foster, Wisconsin, Edsell.

CONGREGATIONAL EDUCATION SOCIETY AND PASTORAL APPOINTMENTS.

1. Aid by loan or grant, additional to that pledged by the Seminary, to the amount of $50 a year, is furnished by the Congregational Education Society, when their funds permit, to students who are members of Congregational churches. Applications for appropriations may be made to the representatives of the Society at the Seminary the first week in October, but only such as are officially notified by the officers of the Society of the acceptance of their appli-

cation should expect to receive the appropriation. Professor Scott and Dr. Savage constitute the committee representing the Society.

2. Application for pastoral and missionary appointments should be made directly to Rev. J. C. Armstrong, D. D., Superintendent of Chicago City Missionary Society, 153 La Salle Street, Chicago; or to Rev. Roy B. Guild, Superintendent of the Illinois Home Missionary Society, 153 La Salle Street, Chicago; but no student is permitted to assume charge of a church without special permission of the Faculty.

EQUIPMENT.

The location of the Seminary in Chicago is an important feature of its advantages. The students have constant opportunity to hear preachers of national reputation, to study the most successful methods of church work, especially as related to the problems of city evangelization, and also to observe the social and economic movements of our times. Here, too, young men of different nationalities may engage in missionary work among their own people, thus combining practical with theoretical training.

DORMITORY BUILDINGS.

Fisk Hall was opened for occupation in 1891. On the first floor are four large lecture rooms, professors' studies, rooms for the President, Secretary and Treasurer, a reception room and parlor. In the basement are bath rooms and a bowling alley, and in the fifth story a gymnasium. The second, third and fourth floors contain ninety-seven suites of rooms for students, viz., thirty-seven suites consisting each of a study and two bedrooms for two students, and sixty consisting each of a study and a bedroom for one student—in all providing accommodations for one hundred and thirty-four students.

Keyes Hall contains ten suites of rooms, providing accommodations for students and their wives, with facilities for housekeeping. For terms apply to the Seminary Office.

The Carpenter Memorial Chapel is a unique part of the Seminary equipment. It is large and attractive, and furnished with a fine pipe organ, the gift of Mrs. Arthur Farrar, in memory of her husband. Carpenter Hall contains also class-rooms for instruction in music and some dormitories.

GYMNASIUM.

There is a gymnasum in Fisk Hall fully equipped with all the apparatus needed for both light and heavy gymnastics. The gymnasium was furnished by twelve physicians of Chicago.

ROOMS.

No charge is made to students for rent of rooms in Fisk Hall. For incidentals, care of students' rooms, including washing of bedding and towels, fuel and light, $2.00 per week is charged for a suite of three rooms occupied by one or two students, and $1.25 per week for a suite of two rooms occupied by one student. Drawing for choice of rooms will take place Wednesday, September 25, 1907, at 2 p. m.

EXPENSES.

The necessary expenses for the Seminary year are about as follows:

Care of Room, Single Suite, First Period	$ 12.50
Care of Room, Single Suite, Second Period	13.75
Care of Room, Single Suite, Third Period	13.75
Board, 32 weeks at $3	96.00
Text-books	20.00
Laundry, 32 weeks	19.00
	$175.00

An incidental charge of $2.00 for a single period, or $5.00 for a season of three periods, is made to students who do not occupy rooms in the Seminary buildings. Charges for care of rooms and incidentals are payable in advance at the beginning of each period.

CHICAGO COMMONS—SOCIAL SETTLEMENT.

In fulfillment of the practical purpose which the sociological department was established to accomplish, its work from the beginning has steadily pursued the laboratory method. An adjunct on the field for studying life at first hand such as a social settlement only could afford was from the outset regarded as essential to the success of the department. In faith and hope that such a center for social observation and research, and for the practical application of the common faith to the personal and social conditions of the common life, would prove successful and indispensable, not only to the Seminary, but also to the city and the church at large, the settlement was projected in the original plan of the department and Chicago Commons was established two years afterward. Without either appropriation from the Seminary funds or other assured support, its work has gradually grown up around the home life of the Resident Warden, who, with his family, gratuitously identified himself with the settlement and the people of its great neighborhood. The following words from an early announcement are indicative of its spirit: "We who are at Chicago Commons to share the common lot choose to live for our own and others' sake where we seem to be most needed rather than where the neighborhood is supposed to offer the most of social prestige. We are here to be all we can to the people and to receive all they are to us as friends and neighbors. We assume the full obligations and claim all the rights of citizenship in a community with whose interests we identify ourselves, whose conditions we share, and for whose

CHICAGO COMMONS.

CARPENTER CHAPEL.

home happiness, material welfare, political freedom and social privilege and progress we try to do our part." Around a little group of permanent residents is the larger household of those who come for a few weeks or months either to train themselves for specific lines of philanthropic, social, civic or religious work, or to obtain the broad culture of a personal horizon that reaches out of and beyond the narrow confines of one small class or circle of society.

From small beginnings the work and influence, support and equipment of Chicago Commons have naturally and steadily developed through these thirteen years of strenuous struggle to their present proportions. It is widely recognized in Chicago and throughout the country as having made good its right to be and its room to work. It has rallied friends enough in all ranks of society and diverse affiliations of faith, from the city and many states, to establish a permanent foothold and equipment for its work in the erection of its uniquely serviceable building, without incumbrance, at a cost of $65,000. Jointly occupied by the Tabernacle Congregational church and the organically distinct settlement work, this new building has already become the center for the civic, moral, social and spiritual co-operation of a most cosmopolitan industrial population in one of the largest family wards in Chicago. The attendance upon its clubs, classes or groups for people of all ages averages in winter about 3,500 each week. The Tabernacle church, in the pastorate of which Professor Taylor and the Rev. J. DuBois Hunter are associated, maintains its independent, self-governing life and service in co-operative and reciprocally advantageous relations with the residents and activities of the settlement.

Among the most interesting lines of work developed during the more recent years are the Children's Church, of which Rev. Henry F. Burt, of the class of 1903, was the

founder, and the confirmation class for the older members of the Bible school, conducted by the pastor.

The manifold and effectively practical work of the settlement and the church affords undergraduates an opportunity for frequent contact with the living problems which confront the Christian ministry and furnishes rare opportunity for the more constant residence, statistical research and original inquiry of graduate students. Increasing advantage is being taken of these educational facilities offered by Chicago Commons, not only by our own students but by those of other seminaries, universities, colleges and training schools in the city and in other states. Evidence of the widely reflex influence of Chicago Commons and the Tabernacle work are increasingly manifest among the churches, the foreign, home and city mission fields, colleges and seminaries, and in social and labor organizations.

The tenure and control of the property and work of the settlement is vested in the Chicago Commons Association, which was incorporated in 1895 by the State of Illinois, with a board of eleven trustees, "to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

To meet the expenses of this rapidly developing work the contribution of $10,650 a year is needed from outside friends in addition to the largely gratuitous service of twenty residents and scores of non-resident workers, and to supplement the $2,000 which co-operative neighborhood groups are able to supply each year toward the maintenance of the building. Correspondence may be addressed to the Resident Warden, Professor Graham Taylor, 180 Grand Avenue, Chicago.

"The Commons," which was started nearly ten years

ago as a little eight-page monthly paper to represent the local work, gradually outgrew its original purpose and scope and became a magazine representing many allied lines of social service, having a widely scattered circulation. It has now combined with "Charities," long recognized as the most expert journal of philanthropy in the English language, and is published weekly with the title of "Charities and The Commons," under the joint editorship of Professor Edwin T. Devine of Columbia University, New York City, and Professor Graham Taylor.

CHICAGO INSTITUTE OF SOCIAL SCIENCE.

Four years ago, under the direction of Professor Graham Taylor, the Chicago Institute of Social Science was organized to prepare for paid positions and volunteer co-operation in charity, reformatory, child-helping, settlement and civic work; in playgrounds, recreation, public school and neighborhood centers; in educational and welfare agencies in factories and stores; in juvenile court probation work; in public and private institutions, and in the social effort of the churches.

It is an outgrowth of the settlement work at Chicago Commons, where the demand both for training and for trained workers was manifested to be greater than the supply. Through the generous co-operation of professors in several surrounding universities, representatives of many philanthropic institutions and agencies, and practical specialists in kindred lines of social work, attractive courses have been offered in the late afternoon and evening to accommodate teachers, students and those employed during the day. This offer to supply such training at once created a growing demand for it, and groups of earnest, capable students have eagerly registered for each course offered. The regular staff of instructors includes Professor Charles R. Henderson, Uni-

versity of Chicago; Miss Julia C. Lathrop, Hull House, and the Illinois State Board of Commissioners of Public Charities; Dr. Hastings H. Hart, Illinois Children's Home and Aid Society; Ernest P. Bicknell, Superintendent of Chicago Bureau of Charities; Dr. Vaclav H. Podstata, Superintendent, Illinois Northern Hospital for the Insane; Sherman C. Kingsley, Superintendent of Chicago Relief and Aid Society, and Professor Graham Taylor, together with many specialists announced for one or more lectures each quarter. The classes are held at the rooms of the Institute, 51 La Salle Street, and at Chicago Commons, central locations easily accessible from every part of the city. Special arrangements with the Institute of Social Science enable students of the Seminary and its Institutes to share the rare opportunity for special training, observation and practice thus afforded. Inquiries may be addressed to Professor Taylor at the Seminary, or at Chicago Commons, 180 Grand Avenue.

THE CHRISTIAN INSTITUTE.

INSTRUCTORS.

Frederick W. Ellis, *Director and Instructor in New Testament and Psychology.*
Florence A. Fensham, *Instructor in Old Testament Interpretation.*
Prof. Graham Taylor, *Principles and Methods of Religious and Social Work.*
Prof. H. M. Scott, *History of Congregationalism.*
Prof. E. T. Harper, *Biblical Theology.*
Prof. C. E. Beckwith, *Ethics.*
Prof. F. W. Gunsaulus, *Devotional Literature.*
Miss M. E. Colman, *Manual Training.*
Dr. Eliza H. Root, *Personal Hygiene.*

This department of the Seminary offers to men and women courses of study which prepare for a variety of forms of religious work. Men already in the ministry, but who lack seminary and collegiate training find this a convenient place in which to continue their studies. A large and important class of churches is served by men who are trained in the Institute and who could not take the full course of study required of Seminary graduates. In addition the Institute gives a thorough preparation for such lines of work as those of evangelists, pastor's assistants, and parish workers, missionaries in home and foreign fields, settlement and club workers, and Bible school superintendents and teachers. Especial opportunities for training in music are offered in connection with the School of Church Music.

The instruction in the Institute is given in part by its own teachers and in part by the Faculty of the Seminary, who contribute a number of courses especially adapted to the

needs of the Institute students. They also open a limited number of their own courses in the Seminary to Institute students whose previous training makes it possible for them to carry on the work to their own advantage and without detriment to the Seminary classes.

The usual standard of admission to the Institute is a diploma from some good secondary school, but persons of maturity, experience and proved ability in some line of practical work may be admitted provisionally. Those who are not able to maintain the standard of work set by the Institute are not encouraged to remain in residence for any length of time.

The course of study is flexible, and is varied to meet the needs of individuals, especially in those parts of it which deal with methods of work, observation and practice. The fundamental requirements of the course are a thorough working knowledge of the English Bible, a practical acquaintance with the nature and growth of the religious life, and especial attention to some definite line of religious work. The time required to complete the course is usually two years, although students are received for any length of time in classes for which they are prepared. Those who wish to specialize in some one line will often find it to their advantage to carry on their work for three years, and such students will find a larger number of classes open to them in the Seminary, particularly those in social economics, Christian nurture, evangelism and missions.

DETAILS OF THE WORK.

Four distinct opportunities for study are provided by the Institute. Each student avails himself of these according to his individual needs, but in all cases the work is arranged according to a systematic and progressive plan, with the advice and approval of the director.

I. The Bible, its contents and message.
   1. The history and literature of the Old Testament and its religious teachings.
   2. The life and teachings of Jesus and the Apostles.
   3. General introduction to the Bible.
   4. Geography of Bible lands.
   5. The Bible as material for religious instruction.

II. The Religious Life, its nature and the conditions of its growth.
   1. Its historical foundations and development through religious institutions.
   2. Its development in the individual, functional and genetic psychology, child psychology, the psychology of religious experience and ethics.
   3. Its development in social relations, the working church, missions, and constructive remedial and preventive institutions for dealing with wrong.

III. Religious Instruction, its principles and methods.
   1. Introduction to educational institutions.
   2. History and principles of education.
   3. Primary, intermediate, higher and normal methods of instruction.
   4. Principles and methods of work in missions, settlements and clubs.

IV. Special Forms of Religious Work.
   1. The organization and conduct of Bible Schools.
   2. The organization and administration of lay work in the parish.
   3. General evangelistic work in churches and communities.
   4. City, country and foreign missions.
   5. Settlement, neighborhood and club work.

Special opportunities are offered in connection with this work for the study of English, public speaking, gymnastics, manual training, hygiene, domestic science and business methods. Some of these subjects must be carried on at the expense of the student, but arrangements are made by which the cost is reduced to a minimum. Those who wish to specialize in any of these lines may obtain further particulars by corresponding with the director.

The general expense of attendance at the Institute is very low, the principal item being the personal cost to the student of board and lodging. No tuition fees are charged, but there is an incidental fee of five dollars a year for all students to cover the cost of administration.

The Institute has its class rooms in the Seminary buildings, and its students have free access to all the general privileges of the Seminary. The full announcement of the courses arranged for 1907-1908 will be sent on application to the Director, who will be glad to correspond with anyone who desires to prepare for Christian service.

THE GERMAN, DANISH-NORWEGIAN AND SWEDISH INSTITUTES.

ADMISSION AND GRADUATION.

The course of study in each of these Institutes covers three years. Candidates must bring certificates of membership in some evangelical church, and a letter of recommendation from a pastor or other person of well-known position.

For admission to the German Institute a German high-school training or its equivalent, including English, is required. For entrance to the Scandinavian Institutes candidates must be able to speak and write their mother tongue correctly and have such a knowledge of English as will enable them to follow instruction in that language.

A certificate of graduation from each Institute will be conferred on all students who complete the full course of study and fulfill all the requirements laid down in their respective Institutes.

Students of the Institutes who have had a collegiate training may take part of their work in the Seminary and be graduated from both institutions.

SCHOLARSHIPS AND LOANS.

The Congregational Education Society gives its usual grants to the men in the German Institute, to fourteen students in the Swedish Institute and to eight men in the Danish-Norwegian Institute.

For the German Institute the Seminary appropriates a sum not exceeding $500 which will be divided among the

students each Seminary year, according to their needs and promise of usefulness.

Students in the Scandinavian Institutes who have had a high-school training and need aid may receive from the Seminary scholarships up to $50 a year.

Small loans at nominal rates of interest may be made to Institute students should funds be available for such use.

THE GERMAN INSTITUTE.

COUNCIL.

Pres. Graham Taylor, D. D., LL.D.
Rev. M. E. Eversz, D. D., *Chairman.*
Prof. H. Obenhaus, B. D., *Secretary.*
Prof. O. H. Kraft, A. M.
Prof. C. A. Beckwith, D. D.
Rev. B. S. Winchester, Winnetka, Ill.
Rev. A. Huelster, Ph. D., Michigan City, Ind.
Rev. Wm. F. Diehl, Naperville, Ill.
Rev. G. B. Baumann, Polar, Wis.

EXAMINER.

Rev. C. A. Dettmers, Muscatine, Ia.

INSTRUCTORS.

Rev. Hermann Obenhaus, B. D., *Professor of Biblical and Systematic Theology.*

Rev. Moritz Earnest Eversz, *Professor of Practical Theology.*

This Institute aims at providing well trained young men, able to preach in both German and English, to serve our German Congregational churches, which now number more than one hundred and sixty. It is in close relations with the German-English college in Redfield, South Dakota, the German part of which "was established for the purpose of fitting young men for the German department of the Chicago

Theological Seminary." About one-half of the courses are given in English.

COURSES GIVEN IN ENGLISH.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Miss Fensham.

Old Testament introduction.
Middle and senior years, 2 hours a week.
Old Testament history and literature.
Middle and senior years, 2 hours a week.

NEW TESTAMENT GREEK AND INTERPRETATION.

Professor Jernberg.

Greek grammar and translation of selected passages.
Middle year, 2 hours a week.
The gospels and Romans or Galatians.
Senior year, 2 hours a week.

CHURCH HISTORY.

Professor Obenhaus.

The Church in the Roman Empire, in medieval and modern times.
Middle and senior years, 2 hours a week.

PRACTICAL THEOLOGY.

Professor Eversz.

The work of home and foreign missions.
Senior year, one period, 1 hour a week.
Congregationalism and church polity.
Senior year, one period, 1 hour a week.

SOCIOLOGY.

President Taylor.

Survey of field and equipment for personal and social work.
Middle and senior years, one period, 1 hour a week.

COURSES GIVEN IN GERMAN.

SYSTEMATIC THEOLOGY.

Professor Obenhaus.

Apologetics.
Middle year, first period, 2 hours a week.

Dogmatics.
Middle year, second and third periods, 2 hours a week.
Senior year, first period, 1 hour a week.
Ethics.
Senior year, second and third periods, 1 hour a week.

PRACTICAL THEOLOGY.

Professor Obenhaus.

Theological Encyclopedia.
Junior year, first period, 2 hours a week.
Homiletics.
Middle year, second and third periods, 2 hours a week.
Middle year, first period, 1 hour a week.

Professor Eversz.

Pastoral Theology.
Senior year, second period, 2 hours a week.
Catechetics.
Senior year, second period, 1 hour a week.
Liturgics.
Senior year, second period, 1 hour a week.

THE DANISH-NORWEGIAN INSTITUTE.

COUNCIL.

Pres. Graham Taylor, D. D., LL.D.
Prof. R. A. Jernberg, *Chairman.*
Prof. O. C. Grauer, *Secretary.*
Prof. E. T. Harper, Ph. D., D. D.
H. A. Haugan, Esq.
Rev. C. T. Dyrness.
Rev. Simeon Gilbert, D. D.

INSTRUCTORS.

Rev. R. A. Jernberg, *Professor of Biblical and Practical Theology.*
Rev. O. C. Grauer, *Professor in History and Systematic Theology.*

This Institute was founded in 1884, the expense of starting the work being borne by Mr. H. A. Haugan of the Lincoln Park church, Chicago. In twenty years it has

taught 127 men, of whom 42 have been graduated. It trains ministers for over sixty free Norwegian and Danish churches and missions, and all its graduates find full employment. Part of the work is done in English, so that the graduates can preach in both Norwegian and English.

COURSES GIVEN IN ENGLISH.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Miss Fensham.

Old Testament introduction.
Middle and senior years, 2 hours a week.
Old Testament history and literature.
Middle and senior years, 2 hours a week.

NEW TESTAMENT GREEK AND INTERPRETATION.

Professor Jernberg.

Greek grammar and translation of selected passages.
Middle year, 2 hours a week.
The gospels and Romans or Galatians.
Senior year, 2 hours a week.

CHURCH HISTORY.

Professor Obenhaus.

The church in the Roman Empire, in medieval and modern times.
Middle and senior years, 2 hours a week.

PRACTICAL THEOLOGY.

Professor Eversz.

The work of home and foreign missions.
Senior year, one period, 1 hour a week.
Congregationalism and church polity.
Senior year, one period, 1 hour a week.

SOCIOLOGY.

President Taylor.

Survey of field and equipment for personal and social work.
Middle and senior years, one period, 1 hour a week.

COURSES GIVEN IN NORWEGIAN.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Professor Jernberg.

History of New Testament times.
Junior year, one period, 3 hours a week.

Lectures on the Life of Christ.
Junior year, three periods, 3 hours a week.
Study of the Book of Acts, with lectures on the founding of the church.
Middle year, three periods, 3 hours a week.
Studies of the Epistles of Paul and the Apocalypse.
Senior year, two periods, 2 hours a week.

SYSTEMATIC THEOLOGY.

Professor Grauer.

Lectures on natural revelation, redemptive revelation, inspiration, miracles and evidences of Christianity.
Junior year, three periods, 2 hours a week.
Lectures on the nature and works of God, the nature of man, sin, the person and redemptive work of Christ, and the application of His redemption through the work of the Holy Spirit.
Middle year, three periods, 3 hours a week.
Lectures on the nature of the Christian Church and its sacraments. The last things, death, the second coming of Christ, the resurrection, the last judgment and the final state.
Senior year, three periods, 3 hours a week.

PRACTICAL THEOLOGY.

Professor Jernberg.

Lectures on the preparation of sermons, exercises in making and criticising plans.
Junior year, one period, Middle year, three periods, 1 hour a week.
The analysis and synthesis of a sermon. Practical drill.
Senior year, three periods, 1 hour a week.
Pastoral Theology.
Senior year, one period, 2 hours a week.

THE SWEDISH INSTITUTE.

COUNCIL.

Pres. Graham Taylor, D. D., LL.D.
Prof. H. M. Scott, D. D., *Chairman.*
Prof. Fridolf Risberg, *Secretary.*
Rev. F. E. Emrich, D. D.
Rev. S. V. S. Fisher.
Rev. C. H. Beale, D. D.

Prof. M. E. Peterson.
Rev. H. Soderholm.
Rev. I. Hoyem.

INSTRUCTORS.

Rev. Fridolf Risberg, *Professor of Biblical and Systematic Theology.*

Rev. M. E. Peterson, *Professor of Church History.*

This Institute, founded in 1885, has an average attendance of twenty-five students and trains men for over one hundred Congregational Swedish churches, also for independent churches not in the Congregational Association. It has taught over 225 men, of whom 165 have been graduated. Twenty-two have gone to the foreign field, and one hundred and fifty are preaching in this country and in Europe. The course of study is as follows:

COURSES GIVEN IN ENGLISH.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Miss Fensham.

Old Testament introduction.
Middle and senior years, 2 hours a week.
Old Testament history and literature.
Middle and senior years, 2 hours a week.

NEW TESTAMENT GREEK AND INTERPRETATION.

Professor Jernberg.

Greek grammar and translation of selected passages.
Middle year, 2 hours a week.
The gospels and Romans or Galatians.
Senior year, 2 hours a week.

CHURCH HISTORY.

Professor Obenhaus.

The church in the Roman Empire, in medieval and modern times.
Middle and senior years, 2 hours a week.

PRACTICAL THEOLOGY.

Professor Eversz.

The work of home and foreign missions.
Senior year, one period, 1 hour a week.
Congregationalism and church polity.
Senior year, one period, 1 hour a week.

SOCIOLOGY.

President Taylor.

Survey of field and equipment for personal and social work.
Middle and senior years, one period, 1 hour a week.

COURSES GIVEN IN SWEDISH.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Professor Risberg.

Inductive study of the life of Jesus, based on the four Gospels.
Junior year, 3 hours a week.

The life of Paul, according to the Acts, as an introduction to the study of his epistles.
Middle year, two periods, 2 hours a week.

Interpretation of the Epistle to the Romans.
Middle year, third period, 2 hours a week.

CHURCH HISTORY.

Professor Peterson.

History of the Church in Sweden, following the work of Bishop C. A. Cornelius.
Senior year, 2 hours a week.

SYSTEMATIC THEOLOGY.

Professor Risberg.

A Course of Christian Doctrine, on the basis of Professor J. A. Ekman's work.
Senior year, 3 hours a week.

PRACTICAL THEOLOGY.

Professor Risberg.

Practical exercises in the homiletic use of Scripture.
Junior year, third period, 1 hour a week.

Exercises in making and criticising plans of sermons. Use of Scripture in preaching. Delivery of sermons.
Middle year, 2 hours a week.

Preparation and delivery of written and unwritten sermons and addresses.
Senior year, 2 hours a week.

Pastoral Theology.
Senior year, 1 hour a week.

ORGAN, CARPENTER CHAPEL.

STUDIO, CARPENTER CHAPEL.

SCHOOL OF CHURCH MUSIC.

The School of Music of the Chicago Theological Seminary was organized by Prof. William B. Chamberlain and opened Jan. 2, 1902. It aims to accomplish two most important and mutually related objects, viz.: the practical training of musical directors, organists, church singers and pastor's musical assistants, and the musical culture of theological students. In this school the minister and the musician work together along the lines which they must pursue in partnership in actual service. There is need for a higher appreciation of music and the conduct of public worship on the part of the ministry and for the practical training of the minister that he may be able intelligently to co-operate with his musical forces. On the other hand, there is just as great demand for a more distinctly religious training among church musicians that they may enter understandingly and sympathetically into their share of the church service and life. In short, the church organist, singer and director need to gain the minister's point of view, while the young minister needs the musician's and artist's point of view.

During the past three years scores of applications have come to this school for organists, directors and singers with the Christian spirit. Also for suggestions for anthem and organ collections for "small churches and small pocket books," music for children's choirs, special missionary and ordination services, picture illustrations of popular hymns for evening song services, a good Sunday school hymn book, and standard works of hymnology.

EQUIPMENT.

Sheltered on the one side by Hammond Library and on the other by Union Park Church, and reaching back from the street so far that the finest and most delicate musical effects are quite undisturbed by any noise from the pavements, stands Carpenter Chapel, one of the most convenient, attractive and artistic rooms in the city, with a seating capacity of 300. This chapel is equipped with a fine three manual organ, and a grand piano. On the same floor and back of the chapel is the music studio with adjoining cloak room, library and office, all heated with steam, lighted by gas and electricity, and equipped with grand piano and extensive library of church music, oratorio and opera scores, also a reading table with all the standard music and art magazines. Students have access also to the large music room in Fisk Hall where there is a grand piano.

The School of Music is a department of the Chicago Theological Seminary and shares all the general advantages of that institution, such as library, chapel services, lectures, gymnasium and social life. The regular classes in the Seminary are open to music students who are qualified to enter them, without extra charge.

INSTRUCTORS AND LECTURERS.

Mr. Henry Augustine Smith, Director and Teacher of Singing and Lecturer on Hymnology.

Miss Emeline Phelps Farrar, Chapel Organist and Teacher of Organ.

Dr. William A. Bartlett, Pastor of the First Congregational Church, Chicago: Congregational Singing.

Dr. William E. Barton, Pastor of the First Congregational Church, Oak Park: The Preparation of Special Church Services.

Miss Mary Louisa Butler, Superintendent of the Primary Department, Union Park Congregational Church, Chicago: Sunday School Music.

Mr. Charles H. Case: Reminiscences of P. P. Bliss, Hymn Writer and Evangelist.

Dr. John Henry Hopkins, Rector of the Church of the Epiphany, Chicago: The History and Uses of the Church Organ.

Mr. Lester Bartlett Jones, Director of Music, University of Chicago: Responsibility in Church Music.

Dr. William P. Merrill, Pastor of the Sixth Presbyterian Church, Chicago: The Chorus Choir Problem.

COURSES OF STUDY.

1. Private lessons in theory of music, organ and piano with special reference to church playing and choir accompanying. Private lessons in voice culture and song interpretation.

2. Elementary singing, ear training and chorus conducting.

3. Hymnology and history of church music with the adaptation of hymns, anthems, solos to all kinds and parts of church services.

4. Evening Classes—A special course in sight reading, choral singing and the study of hymns will be offered two evening hours a week throughout the year.

5. Oratorio Choral Society maintained in a near-by church for the study and public performance of the standard choral works such as the Messiah, Creation, Elijah and Redemption.

6. Seminary chapel choirs, male and mixed, with choir practice two hours a week, on the standard anthems of German, English and American writers and singing of the same in the daily noon-day services.

Special programs were presented at Thanksgiving, Christmas, Holy Week, Easter and Whitsuntide. The following was the special music for Holy Week:

TUESDAY, MARCH 26—JERUSALEM FROM THE MOUNT OF OLIVES.

Prelude—Largo (New World Symphony) . . . . . *Dvorak*
Scripture Reading—Christ weeping over Jerusalem . . . . . Luke xix (41-44) xxi (5-9, 20-24)
First Church Choral Union—Motet—Gallia . . . *Gounod*
1. Chorus—Solitary lieth the city.
2. Solo and Chorus—Zion's ways do languish.
3. Solo and Chorus—Jerusalem, O turn thee unto the Lord.
Postlude—on the way to Jerusalem (Olivet to Calvary) . *Maunder*

WEDNESDAY, MARCH 27—THE UPPER ROOM.

Prelude—Cello and Organ-Andante (Concerto in B minor) *Tschaikowsky*
Hymn—Saviour, I follow on, guided by Thee.
Lord's Prayer.
Seminary Choir—Peace I leave with you . . . . . *Roberts*
Scripture Reading—The Last Supper—John xiii.
Hymn—I need thee every hour.
Prayer.
Choir Response—The way is long and dreary . . . *Sullivan*
Postlude—Passion Chorale . . . . . *Bach*

THURSDAY, MARCH 28—GETHSEMANE.

Prelude—March to the Holy Grail (Parsifal) . . *Wagner*
Hymn—In the hour of trial.
Lord's Prayer.
Seminary Choir—O Saviour of the World . . . . . *Goss*
Scripture Reading—The Agony in the Garden—Matt. xxvi (30, 36-46).
Hymn—Tis Midnight, and on Olive's Brow.
Prayer.
Choir Response—Into the woods my Master went . *McCaskey*
Postlude—Gethsemane (Apostles) . . . . . *Elgar*

FRIDAY, MARCH 29—CALVARY.

Prelude—March to Calvary (Crucifixion) . . . . . *Stainer*
Hymn—There is a Green Hill Far Away.
Lord's Prayer.
Solo and Quartette Selections from "Olivet to Calvary" *Maunder*
1. He was despised.
2. Come unto Him, all ye that labor and are heavy laden.
3. Just as I am without one plea.

Scripture Reading—The Crucifixion, Matt. xxvii (17-56).
Hymn—O Jesus, thou art standing.
Prayer.
Vocal Response—O was there ever loneliness like His . . . . . Olivet to Calvary *Maunder*
Postlude—Lamentation . . . . . *Guilmant*

ARTIST RECITAL COURSE FOR 1907-1908.

1. Organ Recital by Mr. William Middleschulte, Organist of the Theodore Thomas Orchestra, and assisting artist.

2. Vocal Recital by Mr. Herbert Witherspoon, Basso. of New York City.

3. Ensemble Concert by Mr. Leopold De Mare, French Horn Soloist of the Theodore Thomas Orchestra, and a violinist and organist.

4. Commencement Concert—Oratorio Festival celebrating the Fiftieth Anniversary of the founding of the Seminary.

NEAR-BY MUSICAL ADVANTAGES.

1. Historic Organ Recitals (first and third Mondays of each month) at the Church of the Epiphany, two blocks distant. Admission free.

2. Theodore Thomas Orchestra Concerts (56 in number).

3. Apollo Musical Club (3 oratorio performances). Mendelssohn Club, Musical Art Society, etc.

THE ALUMNI INSTITUTE.

This is a yearly gathering of the Alumni and friends of the Seminary for addresses, essays, discussions, exegetical studies, class reunions, etc., in accordance with a program previously arranged and published.

OFFICERS FOR THE YEAR 1906-1907.

Rev. Jesse J. Kolmos, Class of 1896, President.
Rev. Merle A. Frost, Class of 1896, Vice-President.
Rev. J. M. Stevens, Class of 1896, Corresponding Secretary and Treasurer.
Rev. W. Knighton Bloom, Recording Secretary.
Rev. G. W. James, Class of 1892,
Rev. A. H. Armstrong, Class of 1894, } *Business Committee.*
Rev. A. J. Sullens, Class of 1898,
Rev. O. C. Grauer, Class of 1887, } *Entertainment Committee.*
Rev. R. B. Guild, Class of 1897, }

OFFICERS FOR THE YEAR 1907-1908.

Rev. A. N. Hitchcock, Class of 1885, President.
Rev. A. E. Ricker, Class of 1888, Vice-President.
Rev. S. C. Haskin, Class of 1894, Secretary and Treasurer.
Rev. R. B. Guild, Class of 1897,
Rev. A. H. Armstrong, Class of 1894, } *Business Committee.*
Rev. E. T. Harper, Class of 1887,
Rev. R. A. Jernberg, Class of 1887, } *Entertainment Committee.*
Rev. J. J. Kolmos, Class of 1896, }

The Institute meets during the Seminary Anniversary in May. These exercises have been attended with steadily increasing interest and profit. Ministers not of the Alumni are cordially invited to attend.

Correspondence with reference to the Alumni Institute should be addressed to the Corresponding Secretary, Rev. S. C. Haskin, Wilmette, Ill.

REGISTER OF STUDENTS.

FELLOW.

TONTZ, KNOWLES SHAW.....Marburg, Germany.
On the E. W. Blatchford Fellowship, 1906.

GRADUATE STUDENTS.

BLOOD, CHARLES ROWELL.....Rantoul, Ill.
Chicago Theological Seminary, 1900.

DIBBLE, WILLIAM LEGGETT.....Chicago, Ill.
Chicago Theological Seminary, 1895.

JEVNE, CHARLES ARTHUR.....Buchanan, N. Dak.
Chicago Theological Seminary, 1903.

LOCKE, ROBERT JAMES.....Stillman Valley, Ill.
Chicago Theological Seminary, 1904.

SENIOR CLASS.

CURTIS, ALLEN LEWIS.....Castlewood, S. Dak.
Beloit College, 1901.

DAVIES, JAMES W. FREDERICK.....Chicago, Ill.
Yankton College, 1903.

FISHER, JAMES OREN.....Chicago, Ill.
Armour Institute.

HART, FRANK WHEELER.....Wabash, Ind.
Redfield College, 1898.

JOHANSSON, EMANUEL AARON.....Okelbo, Sweden.
Bethany College, 1903.

PAUL, WILLIAM EDWARD.....Gilman, Ia.
Iowa College, 1905.

WALTON, JAMES ALBION.....Elburn, Ill.
Redfield College, 1900.

WARNER, JOHN.....Batavia, Ill.
Lewis Institute.

WILLARD, SHERMAN ALBERT.....Wamego, Kan.
Washburn College, 1901.

YOUTZ, EDWIN STANTON.....Des Moines, Ia.
Simpson College, 1903.

MIDDLE CLASS.

ALLINGHAM, ROBERT.....Downers Grove, Ill.
Model School, Sligo, Ireland.

BUERGI, GEORGE JOHN.....Rheinfelden, Switzerland.
Bezirk-Schule, Rheinfelden.

CHRISTIANSON, CHARLES JOHN.....Miranda, S. Dak.
Redfield College, 1905.

EHLERS, JACOB HENRY.....Dashwood, Ontario.
Northwestern College, 1905.

JOHNSON, WILLIAM HENRY.....Chicago, Ill.
Cliff College, England.

JONES, AUGUSTINE.....San Jose, Cal.
Leland Stanford Jr. University, 1905.

LIPPINCOTT, WILLIAM ADAMS.....Jacksonville, Ill.
Illinois College, 1903.

MILLER, MALCOM FOOTE.....Abingdon, Ill.
Hedding College, 1905.

MONTGOMERY, ROYAL JOHN.....Smith Center, Kan.
University of Kansas, 1903.

TONTZ, JAMES GARFIELD.....Highland, Ill.
Illinois College, 1902.

JUNIOR CLASS.

GALT, ELMER W.....Shenandoah, Ia.
Tabor College, 1906.

HUNT, THEODORE CARL.....Riceville, Ia.
Colorado College, 1904.

KERR, JOSEPH YOUNG.....Chicago, Ill.
University of Michigan, 1905.

MONTGOMERY, BERTHA KEMP.....Smith Center, Kan.
University of Kansas.

SMIDT, ALVIN AUGUST.....Chicago, Ill.
Wheaton College, 1906.

THOMAS, CLARK STETSON.....Chicago, Ill.
Penn College, 1906.
MCDOUGALL, GEORGE LAFAYETTE.....La Grange, Ill.
University of Chicago, 1898.
VAN AUKEN, HOWARD ROBERT.....East Chicago, Ind.

SPECIAL STUDENTS.

CAMPBELL, THOMAS.....Chicago, Ill.
Moody Bible Institute.
LEPPER, HOWARD ADAMS.....Germantown, Pa.
Reformed Episcopal Seminary.
SINNINGER, NORMAN E.....Hammond, Ind.
VALLENTYNE, JAMES W.....Glen Ellyn, Ill.
Hamline University.

CHRISTIAN INSTITUTE.

ARMSTRONG, THOMAS.....Chicago, Ill.
Christian Institute, 1906.
FITZ GERALD, LAURA.....Aurora, Ill.
FURUYA, MAGOZIRO.....Los Angeles, Cal.
FJELDSGAARD, ADOLPH B.....Chicago, Ill.
KERR, JOSEPH YOUNG.....Chicago, Ill.
University of Michigan, 1905.
LUDWIG, LOUISE.....Cleveland, Ohio
RICHTER, EMILY F.....Chicago, Ill.
Wheaton Academy.
SHERMAN, ETTA.....Lake Geneva, Ill.
University of Michigan Agricultural School, 1905.
SIREN, ALVINA.....Boston, Mass.
SMITH, MABEL ANN.....Grinnell, Ia.
Iowa College, 1904.
SNYDER, MINTA G.....Breckenridge, Mich.
High School, Addison, Mich.
SWAN, ALFRED HELNER.....Chicago, Ill.
Lewis Institute.
TRUEBLOOD, C. E. C.....Sandoval, Ill.
VAN LUVEN, SANFORD A.....Chicago, Ill.
Moody Bible Institute.
VROOMAN, ROLLA HOUSTON.....Chicago, Ill.
High School, Lake Geneva.
WEIAND, HANNAH.....Ritzville, Wash.
WUFLESTAD, KRAG.....Cooperstown, N. D.

GERMAN INSTITUTE.

SENIOR CLASS.

MUELLER, OTTO ..... Berlin, Germany
Moody Bible Institute.

RUDER, PETER ..... Ruedesheim, Germany
Moody Bible Institute.

SCHMIDT, GEORGE J. ..... McCook, Neb.
Volks-Schule, Frank, Russia.

MIDDLE CLASS.

EBERTZ, LOUIS ..... Ems, Germany
Real-Schule, Luedenscheid.

LIPPENBERGER, KARL ..... Solnhofen, Germany
Volks-Schule, Solnhofen.

JUNIOR CLASS.

HELD, FRED ..... Clinton, Mass
Public Schools, Clinton, Mass.

HOERSCH, HENRY ..... Hebron, N. Dakota
Redfield College.

LAUNSBACH, HENRY ..... Durango, Ia.
Epworth Seminary.

KAUERZ, HENRY ..... Essen, Germany
Northwestern College.

MAIER, KARL K. ..... Hosmer, S. Dakota
Redfield College.

PILLASCH, CARL HERMAN ..... Chicago, Ill.
Redfield College.

DANISH-NORWEGIAN INSTITUTE.

SENIOR CLASS.

ANDERSON, MARCUS J. ..... Chicago, Ill.

MIDDLE CLASS.

BERSAGEL, ANDREAS ..... Stavanger, Norway
FJELDSGAARD, ADOLPH B. ..... Chicago, Ill.

Loe, Ingvar John ..... Drammen, Norway
Nielsen, John A. ..... Meloe, Norway
Torgersen, Jakob ..... Christiania, Norway

JUNIOR CLASS.

Hedegaard, Samuel ..... Thisted, Denmark
Jonsvold, Oluf ..... Brooklyn, N. Y.
Thorpe, Robert O. ..... Concord, Mass.
Wuflestad, Krag ..... Cooperstown, N. Dakota

SWEDISH INSTITUTE.

SENIOR CLASS.

Anderson, Gustav Albin ..... West Troy, N. Y.
Fridstrom, Carl Emil ..... Ridgway, Pa.
Jertberg, Frans Oscar ..... Springfield, Mo.
Nelson, Nels Mauritz ..... Chicago, Ill.
Ohlson, Algoth ..... Chicago, Ill.
Strandine, Axel ..... West Duluth, Minn.
Swanson, Walter William ..... Cambridge, Minn.

MIDDLE CLASS.

Anderson, Jonas Wilhelm ..... Worcester, Mass.
Bentson, Henry Arthur ..... New Gotland, Kan.
Dahlstrom, August Henry ..... Minneapolis, Minn.
Elmen, John Emanuel ..... Worcester, Mass.
Fredfelt, Joel Frederick ..... Providence, R. I.
Granholm, Oscar Arvid ..... Brooklyn, N. Y.
Hallberg, Carl August ..... Pittsburg, Pa.
Johnson, Carl Gustaf Edward ..... Chicago, Ill.
Johnson, William Theodore ..... Mears, Mich.
Lundberg, Martin ..... Chicago, Ill.
Polhammer, John Titus ..... Lindsborg, Kan.
Swenson, Ernst Alarik ..... San Francisco, Cal.

JUNIOR CLASS.

Gronlund, Herman ..... Springfield, Mass.
Johnson, Oscar Fritjof ..... Hartford, Conn.
Ostling, Anton Fredrik ..... Minneapolis, Minn.
Palmquist, Anders Magnus ..... Chicago, Ill.
Sjoblom, Gottfrid Leonard ..... Renovo, Pa.

SCHOOL OF CHURCH MUSIC.

Piano, Pipe Organ, Singing.

ARNOLD, ZELLA B. ..... Chicago, Ill.
BARNARD, C. L. ..... Stanwood, Mich.
BLOOD, (MRS.) C. R. ..... Rantoul, Ill.
DICK, RHODA ..... Mountain Park, Idaho
ESCH, HATTIE ..... Oak Park, Ill.
FLOWERS, LEOTA ..... Chicago, Ill.
HALLWACHS, CLARA F. ..... Chicago, Ill.
JEVNE, AMOS ..... Chicago, Ill.
KERR, JOSEPH YOUNG ..... Chicago, Ill.
LOBESTEIN, CLARA ..... Oak Park, Ill.
MILNER, (MRS.) LAURA ..... Jefferson Park, Ill.
MUEHLHAUSEN, PAULINE ..... Chicago, Ill.
OLSEN, LILLIAN ..... Chicago, Ill.
RITZENTHALER, OLIVE ..... Prairie View, Ill.
SCHREIBER, CLARA ..... Oak Park, Ill.
SCHROEDER, EDWIN ..... Oak Park, Ill.
SHORT, (MRS.) G. W. ..... Jefferson Park, Ill.
SIREN, ALVINA ..... Boston, Mass.
SNYDER, MINTA ..... Breckenridge, Mich.
STIPP, (MRS.) THEODORE ..... Chicago, Ill.
TOWNE, ROGER ..... Chicago, Ill.
TRAVIS, (MRS.) R. E. ..... Naperville, Ill.
WEIAND, (MRS.) HANNAH ..... Ritzville, Wash.
WELLNER, ANNA ..... Chicago, Ill.
WILLARD, SHERMAN A. ..... Wamego, Kans.

HONORS AWARDED IN 1906.

The E. W. Blatchford Fellowship to Mr. Knowles Shaw Tontz.
The Lucretia Ambrose Walker Prize to Mr. Allen Lewis Curtis.

Graduates with the Degree of Bachelor of Divinity:

Bast, Christopher William ..... Rockford, Wis.
Butcher, William Theodore ..... Minooka, Ill.
Hard, Jasper William ..... Huntley, Ill.
Herbert, Sherman Howard ..... North Yakima, Wash.
Kellner, Charles Julius ..... Plano, Ill.
Nugent, Walter Henry ..... Omemee, Ont.
Sone, Sanji ..... Sanuma, Japan

Stephens, Anson Thaddeus.....Lacon, Ill.
Tolbert, Raymond Bertram.....Wells, Mich.
Tontz, Knowles Shaw.....Highland, Ill.
Van Auken, Carl Henry .....Melvin, Ill.

Graduates from the Christian Institute:
Armstrong, Thomas.....Chicago, Ill.
Benson, Eva Louisa.....Manchester, Ia.
Hart, William Wallace.....Thawville, Ill.
Sinninger, Norman E.....Hammond, Ind.

Graduates from the German Institute:
Kaitschuck, Emil B.....Chicago, Ill.
Wagner, Conrad.....McCook, Neb.

Graduates from the Danish-Norwegian Institute:
Gjelseth, Christian.....Bodoe, Norway
Hansen, Tonnes.....Svea, N. D.
Hjortaas, Andreas .....Boston, Mass.
Johansen, Thorvald.....Brooklyn, N. Y.
Ursin, Nikolai.....Chicago, Ill.

Graduates from the Swedish Institute:
Grandin, Adolph.....Washington, Conn.
Krusey, Emil.....Chicago, Ill.
Nelson, John Gottfrid .....Wausa, Neb.
Olson, Edward .....Des Moines, Ia.
Peterson, John Martin.....Plum City, Wis.

SUMMARY

Fellow	1	The Seminary	37
Graduate Students	4	German Institute	11
Seniors	21	Danish-Norwegian Institute	10
Middlers	29	Swedish Institute	24
Juniors	23	Christian Institute	17
Special Students	4	School of Church Music	25
Christian Institute	17		
Twice Counted	3		
Total	96		

STATES

California	3	Missouri	1
Connecticut	1	Nebraska	1
Idaho	1	New York	3
Illinois	32	North Dakota	3
Indiana	3	Ohio	1
Iowa	6	Pennsylvania	4
Kansas	5	Rhode Island	1
Massachusetts	7	South Dakota	3
Michigan	2	Washington	1
Minnesota	4		

FOREIGN COUNTRIES

Denmark	1	Ontario	1
Germany	6	Sweden	1
Norway	4	Switzerland	1

COLLEGES AND THEOLOGICAL SEMINARIES

Armour Institute	1	Michigan, University of	2
Beloit College	1	Model School, Sligo, Ireland	1
Bethany College	1	Moody Bible Institute	4
Bezirk-Schule, Rheinfelden, Switzerland	1	Northwestern College	2
Chicago, University of	1	Penn College	1
Chicago Theological Seminary	4	Real-Schule, Luedenscheid, Germany	1
Cliff College, England	1	Redfield College	6
Colorado College	1	Reformed Episcopal Seminary	1
Epworth Seminary	1	Simpson College	1
Hamline University	1	Tabor College	1
Hedding College	1	Volks-Schule, Frank, Russia	1
Illinois College	2	Volks-Schule, Solnhofen, Germany	1
Iowa College	2	Washburn College	1
Kansas, University of	2	Wheaton College	1
Leland Stanford, Jr. University	1	Yankton College	1
Lewis Institute	2		

HISTORY.

The Chicago Theological Seminary was organized on the 27th of September, 1854, by delegates from Congregational churches in Michigan, Indiana, Illinois, Iowa, Wisconsin and Missouri; it was incorporated by the State of Illinois on the 15th of February, 1855, and began its work on the 6th of October, 1858.

The founders of the institution gave to it certain characteristic features which were thought necessary to fit it to train men for the needs of the Congregational churches of the Interior. The nature of the work in the growing western churches led them to break away from the traditional views regarding theological seminaries and adapt the institution they were founding to the work it had to do. They aimed to put the Seminary "under the watch and control of the churches;" to find a "practical way of training men" for the ministry, so that students should not be "educated out of acquaintance and sympathy with the conditions in which they were to work;" to give to men "unable to go through college, yet having had advantages of study, and a heart devoted to the work, and natural gifts therefor" an education for the ministry; "to enlarge the curriculum so that students sent forth from this Seminary should be fitted for a more varied campaign than they would be qualified for under the old routine of theological study." The growth of the Seminary has followed the broad lines laid down by its founders. Through its Triennial Convention the Seminary has been kept in close relation to the churches of its constituency.

While the standard of requirements of admission for other than college graduates has been gradually raised to meet the growing demand for a better educated ministry till at present a training equivalent to a full college course is necessary to enter the Seminary, the directors have never forgotten that it was founded to meet the existing needs of the churches in the men it furnishes. It felt and responded to the demand for ministers for our foreign-speaking Congregational churches by opening departments in the Seminary for German and Scandinavian students. The course for German students was opened in 1882, for Danes and Norwegians in 1884, and for Swedes in 1885. The number of churches served by the graduates of these departments increased so rapidly that in 1903 the departments were elevated to the rank of Institutes and representation on the councils of these Institutes was granted to the churches of their respective constituencies.

The Seminary has also been awake to the need of broadening its curriculum. In 1892 the authorities founded a professorship of

Christian Sociology and the evangelistic use of the Bible, being the first of the seminaries in this country to give Christian Sociology a recognized place in its Board of Instruction. In 1893 a professorship of Assyriology and Comparative Religion was founded, that the Seminary might keep abreast of modern researches in these departments of study. A prominent place has been given to missions and church music, and in 1901 the School for Church Musicians and the Christian Institute for the training of lay workers were opened.

The material growth of the Seminary has also been marked. It has experienced the advantages of the wise forethought of its founders in placing it in close and vital union with the churches it serves, and has never appealed to them for material help in vain.

ORGANIZATION.

The organization of the Seminary consists of the Triennial Convention, the Board of Directors, the Board of Instructors and the Board of Examiners.

The Triennial Convention meets once in three years and elects the Board of Directors. The convention consists of the Board of Directors, Board of Instruction, and the delegates appointed from the General Associations of the states composing the constituency of the Seminary. Each State Association is entitled to one delegate and one additional delegate for every fifteen hundred members. Through the Triennial Convention the Seminary is kept in close connection with the churches.

The Board of Directors is composed of twenty-four members, who have full control of all departments of the Seminary. They appoint from their number an executive committee of eight members, who conduct the affairs of the institution under the general direction of the Board of Directors. The executive committee holds regular meetings on the last Friday afternoon in each month, and occasional meetings as is found necessary.

The members of the Board of Instruction are elected by the Board of Directors. The officers are president, secretary, registrar and standing committees. The Faculty holds its regular meetings the first and third Fridays in the month at four o'clock. The Board of Instruction meets the second Friday in the month at the same hour.

The Board of Examiners consists of members chosen biennially by the General Associations of Congregational churches in the states of the Seminary's constituency, one from each state; also by the General Associations of German, Danish-Norwegian and Swedish Congregational churches, one for each of these nationalities. They attend the annual examinations at the close of the Seminary year, and report thereon to the Board of Directors and to the bodies appointing them.

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Vol. VII No. 2

THE CHICAGO SEMINARY QUARTERLY

Recruiting and Training the Ministry for Today

Rev. Franklin L. Graff
Rev. Frank L. Ward
Rev. Lucius O. Baird
Rev. Edgar L. Harmance

The Apostle's Conception of His Apostleship

Baccalaureate Sermon

Rev. Charles S. Mills, D. D.

With the Professors:

In the Library
Afield
In their Outlook

AUGUST, 1907

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THE CHICAGO SEMINARY QUARTERLY

Published by the Board of Directors and Faculty of the Chicago Theological Seminary

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AUGUST, 1907

ENTERED AT CHICAGO POST OFFICE AS SECOND-CLASS MATTER

The Chicago Seminary Quarterly

Published by the Board of Directors and Faculty of the Chicago Theological Seminary

Volume VII. AUGUST, 1907. Number 2

OUR OUTLOOK.

Is it the turn of the tide?

Four strong and urgent voices are raised in this issue of the QUARTERLY to discuss the recruiting and training of the ministry needed by the churches and mission fields everywhere, especially in the West. Representing both eastern and western schools where they received their own training, these men from their strategic points of view in Illinois, Michigan, Nebraska and Iowa, voice the demand which the country-wide field makes upon the church and its colleges and seminaries. That men who are doing some of the best work now being done in the most exacting fields, should grapple so closely, fearlessly, independently and hopefully with the problem of ministerial supply is in itself an indication of the turn of the tide. That from such widely scattered localities, on three separate occasions, and each man speaking only of the situation as he sees it, they should agree so strikingly in their diagnoses and their suggestions, gives a weight to their words which may well arrest heedful attention. We welcome their constructive criticism both for its own suggestive value and because of the ratification it gives to the action by which Chicago Seminary had already anticipated the demands of the times, which these friendly critics so clearly see and so faithfully formulate.

Facing new facts in the old spirit.

As it enters its fiftieth year, Chicago Theological Seminary confronts the same problem which called it into

existence, and in the spirit of its founders it faces the solution suggested and made imperative by the demands of the very different situation confronting their sons. Founded and served from the first by men of eastern standards and culture, who yet recognized the western demand for a much more practical discipline and training, they undertook to train the pastoral, missionary and teaching ministry for the actual work of the diverse fields. For fifty years, the Seminary has successfully struggled to maintain and advance a steadily rising standard in the training of the ministry. For fifty years it has never lost sight of or failed to respond to the practical demands of its field for an effective pastoral and missionary ministry. In meeting those demands it has cheerfully shared its income and capital in large part with the Institutes which have been raising up men to plant and to minister to the churches among four leading nationalities in our immigrant population east and west. At the same time it gradually eliminated the "special course" for English-speaking students, in order to place the full weight of its emphasis upon the necessity of collegiate preparation and upon the value of exacting scholarship in the training of the ministry. To this emphasis the Seminary is unalterably committed. It was never better equipped than now to offer the best advantages to college men, to whose training it exclusively devotes itself.

Meanwhile the college discipline has changed. A scientific and literary curriculum, exacting high scholastic attainments, has largely supplanted the formerly prevalent classical course. For a quarter century as good men as ever entered the ministry from the arts course have been kept out of it because they have started upon or finished these scientific and literary courses. As they could not meet the entrance requirements of the seminaries, they

had to conclude that they were not called to the ministry, because they could not offer a certificate of a collegiate classical training, or an exact equivalent therefor. The supply of classically trained men from the colleges not only more and more failed to meet the demand of the field for ministers, but actually decreased numerically while the population was enormously increasing.

Loyal to high standards and the demands of the field.

In loyalty both to its standards of ministerial training and to its duty to the field, the Seminary has done two things to meet this critical situation. It has shifted the emphasis in its own curriculum from the weight so long exclusively placed upon linguistic discipline, to equally disciplinary studies, dealing with the historical, psychological, philosophical, and sociological aspect of the content of the Scriptures and the faith.

It has also established the Christian Institute, offering a two years' course, entirely independent of the Seminary curriculum, aimed not only to train the laity for many lines of Christian service, but to open the way of capable men into the ministry, who have not had the advantages of a collegiate training, but who may be helped to bring their attainments up to the higher standards as far as it is possible for them to do so.

Correlating supplementary advantages.

In undertaking to offer these no less exacting, but more diversified lines of work, the Chicago Theological Seminary has exceptional advantages in being closely affiliated with neighboring institutions which offer their rare facilities to supplement its equipment. The high grade secondary and collegiate courses of the Lewis Institute are at the command of the students in our Christian Institute. The training in philanthropic, social and civic work

offered by the Chicago Institute of Social Science, under the direction of Professor Taylor and the best available specialists, is included among the electives offered to the students in our Seminary and in its institutes. The social settlement work at Chicago Commons also affords special opportunities for normal practice work in manual training, hand crafts, domestic arts, children's clubs, and outing work in direct contact with cosmopolitan life under diversified social and industrial conditions. This correlation of institutional and laboratory facilities constitutes the Seminary one of the most advantageous centers in the country at which to train for ministerial and lay service in the field of missionary, church and social work.

Heart for the soul of the problem.

The personal problem of developing the spiritual strength of each individual student and adjusting his trained personality to the work awaiting him on the field is recognized to be as exacting as any part of the work at Chicago Theological Seminary. Its solution is rightfully demanded by the churches at the hand of the trainers of their ministry. Perhaps the most distinctive note in the life at Chicago Seminary is the close personal and spiritual relationship in which students and professors have always been so individually and fraternally bound to each other and to their common work.

The front which the Seminary thus practically presents to the actual and insistent situation on the field has received two striking endorsements. It was hailed with the immediate and enthusiastic response of the men facing the imperious problems of the home missionary fields, who with common consent thanked God and took courage in the hope thus given them of securing a speedier, stronger and larger supply of workers. It also met with the approval of men

devoted to the highest standard in the service and equipment of the church, such as was voiced by the editor of *The Outlook* in the issue of that journal for July 13th.

Thus assured that its position is well taken, the Chicago Theological Seminary is working out its readjusted curriculum in calm confidence that its loyalty to the demand of life upon faith is in fact the re-alignment of faith with life.

THE MODERN EDUCATION OF MINISTERS.

Editorial in *The Outlook* for July 13, 1907.

"Signs that the theological seminaries of America are becoming conscious of the fact that the conditions of modern life demand something more than the traditional curriculum are welcome. The Chicago Theological Seminary has made announcement of new courses to be given next year, which it is believed will greatly help its students to meet the exigencies of present-day life when they enter upon the practical work of the ministry. These courses comprise three departments of study in which progress has been evident during recent years. Biblical criticism and psychological research have combined to make great changes in the ideals of what, for the lack of a less clumsy term, must be called religious pedagogy. The basis for belief in the Bible has been changed; and conceptions concerning the character and development of the religious life have been changed. As a consequence, in the world to-day there is less confidence in the value of cultivating acquaintance with religious words and phrases, and more confidence than ever in the power of cultivating acquaintance with the religious experience of individuals and of the race. Linguistic studies in Hebrew and Greek have therefore assumed less importance than they used to have; on the other hand, acquaintance with the messages of the great men

of the Bible and of the Church, knowledge of the processes of the human mind in the adult as well as in the child, study of the messages of other religions besides Christianity, observation of the effects of applying Christian principles to practical life, and the like, have come to assume greater importance. To adapt the curriculum to this new emphasis the Seminary has established a new professorship of pedagogy, and put it upon the same status with other departments. In the second place, the study of the principles of relief, of penology, of the treatment of dependents, and the like, has borne much fruit. The work of redeeming men is no longer conceived as merely the saving of them from some great future disaster, but of rescuing them from present wrong and evil. As a consequence of this new conception, the Seminary will make it possible for theological students to do what may be called clinical work. Close affiliation with the Chicago Commons Social Settlement and the Chicago Institute of Social Science, and arrangements by which students can observe the work being done in the great city and confer with specialists who are doing it, will give to the study of "evangelism" a highly practical element. In the third place, the churches are more and more becoming aware that they have a part to play, not merely in rescuing men from evil, but also in elevating civic and social ideals, co-operating with civic and social organizations, and promoting honesty and efficiency in civic and social life. The clinical work and field study of the students will therefore be devoted, not merely to relief, but also to constructive effort. These changes in the Chicago Theological Seminary, coming at the same time with similar changes in the Yale Divinity School (as outlined in the issue of *The Outlook* for April 27), promise much for increase in the practical efficiency and genuine religious life of the churches in America."

THE PROBLEM OF THE SEMINARY.*

Rev. Franklin L. Graff, Champaign, Ill.

In some stages of their history, all religious institutions confront a threefold problem, namely, money, methods, men. This paper is concerned with the third aspect of this question as it affects our Chicago Theological Seminary.

One serious menace now before our institution is its decreasing supply of candidates for the divinity course of study. Of what utility are discussions of studies, of administration, or of degrees that may be introduced there, if students cease to be introduced there? The primary need of this Seminary, like others, is an increased number of fresh, virile and promising young men. Our Seminary simply shares in the modern trend, and suffers with other divinity schools in a strange and inexcusable neglect. Its natural constituency, the churches, scarcely regard it as having a rightful place in their duty or interest. Its President once asked the writer, what the churches of this vicinity thought of the problem confronting the institution, and the latter was forced to reply that, "they thought nothing of it, for they know little about the Seminary and care less."

The latest figures accessible when this paper was prepared, indicate that the churches of our faith and order number 5,931, while ministers are enrolled to the extent of 5,933. This statement seems more reassuring than it really is. Included in this list are various classes of men not engaged in the work of the parish. Here are editors, secretaries, professors, and others of related kinds of activ-

*A paper read before the Illinois Association of Congregational Churches.

ity. Besides these, there are disabled and retired men, no longer able to endure the strain of the pastorate, not to speak of those in secular occupations who still retain their ministerial standing. Our reports show no less than 1,140 vacant pulpits, with a startling list of 1,924 ministers without charge. It is evident that the vast majority of these are to be entirely disregarded, when considering men eligible for immediate service. Furthermore, each year fully 200 fall out of the ranks. Of these 113 were removed by death last year, while the usual number becomes unavailable on account of age, and more and more are called into related types of service, or are lured into more remunerative fields elsewhere.

To meet the demand that must arise from these 1,140 empty pulpits, to fill the gap made by this loss of 200 from the ranks, and to supply new churches which ought to be created by our missionaries, we graduated from all our eight seminaries just 99 men! It is true that certain graduate students, not included in this number, also finish their studies and are eligible. But it is also true that this apparent enlargement, is balanced by those seniors who pursue further courses of study before assuming the work of the parish. Together with this amazing deficit in the supply of men for the ministry, appears a fact which does not tend to lighten the gloom. There is a lessening trend of attendance upon divinity schools. In the year 1891 the number of theologues in all classes enrolled in our seminaries was 596. This body has steadily diminished until in the year 1906 it included but 411! Meanwhile our denomination had increased in strength from 525,000—in round numbers —to 684,000. In other words, our body enjoyed a numerical growth of 159,000, and at the same time suffered a loss in attendance upon its divinity schools of 185 men. Our Seminary at Chicago participates in this disheartening con-

dition. A glance at the following figures will clearly indicate this fact:—

	a	*b*	*c*	*d*
1895-'96	72	16	63	150
1896-'97	64	16	59	139
1897-'98	78	4	67	149
1898-'99	54	11	58	123
1899-'00	58	10	41	109
1900-'01	53	7	33	93
1901-'02	57	16	36	109
1902-'03	47	20	34	101
1903-'04	48	15	45	108
1904-'05	34	17	48	99
1905-'06	34	21	48	103

a. College graduates. *c.* No college training.
b. Incomplete college course. *d.* Total attendance.

Here it will be seen that the attendance has fallen off no less than one-third, while the full college men have diminished from one-half in 1896, to one-third, in 1906, the total student body. As stated above, the decrease in all our seminaries is 185, which is almost exactly 31 per cent. In our Chicago Seminary the loss is also precisely 31 per cent, making it share equally with the other Congregational schools in this reduced ministerial supply.

The source of this trouble, both national and local, is not difficult to name. In my judgment it is not primarily theological. I know of a somewhat recent discussion, in which the root of the matter was alleged to be the advanced theology taught in the Chicago Seminary. But on that very day it was asserted by a graduate of this institution, that the secret was its clinging to an antiquated system of belief. It could not be both these reasons, in all probability it is neither. During my pastorate in Illinois, I have served

on numerous councils called to ordain graduates from this school, and I have found these men differing from each other in theological point of view, as widely as men can disagree and be included in the same denominational fold. The simple truth is, that certain predilections in these men, swept them wide apart even while pursuing the same course of study in the identical school. Nor is the lack of men offering themselves at the doors of our Seminary, very largely due to theological perplexity. Men who were turned aside from the ministry by reason of this state of mind, are more than counterbalanced by the large number who are accepting positions as Young Men's Christian Association secretaries, which situations do not imply unsettled religious belief.

That freedom which we ministers demand, is to be as freely accorded the school of the prophets. Modern engineers are expected to dismantle an old bridge and erect a new one in its place, without interfering with traffic, no not for an hour. Likewise of late, the minister has been required to take down each piece of his old theology and create a new structure, and not on a Sunday morning lose a single sermon. And were it not for those opprobrious epithets, which scornful men apply to the process, the majority of our laymen would have been wholly undisturbed by the revolution. The Seminary surely should be granted the Congregational privilege of solving its own theological puzzle, without hostile scrutiny, and with sympathetic good-will.

One principal cause of this scarcity of candidates, is the number of inviting fields that lie elsewhere. There is an astonishing array of opportunities for large incomes and honor, which vocations have been created largely within the last few decades. At the opening of the fall semester in

the University of Illinois, for example, in the various divisions of engineering, there were enrolled more than 1,000 men. Other spheres for the choice young man are equally fascinating, and as fully crowded. Such attractions cannot but draw from the ranks the young men who otherwise might be in line of promotion for the pulpit. Besides this alluring appeal by the new vocations, is the exaltation of the layman's opportunity for real and effective service. The pulpit has surpassed itself in generous praise for the wide and varied ministry, which unordained men can now render the Kingdom of God. We have said repeatedly, that, in this respect, the preacher's position is not superior to that of the layman. From the editor's chair, as well as the sacred desk, the assurance is being given that the pew is not less efficient than the pulpit in extending the Kingdom. With no small satisfaction good men have accepted this teaching as true, and have said, "Very well, if here in this place we can be of equal service, why adopt the ministry with its scant remuneration and its limited freedom?" Accordingly they have been content to remain as they were, and give themselves to the increase of their worldly goods, meanwhile enjoying the self-complacency of heroes of the faith.

Furthermore, this decrease in the number of divinity students is caused, in no small degree, by the lack of honor which in a past age was freely accorded the minister. Hitherto the family at its Sunday dinner discussed the sermon; to-day it dissects the sermonizer. Esteem for the office and the man, together with other elements of graciousness, have vanished from the heart of our age. Scant regard is felt to-day for the man who has sacrificed much to endure hard service for his Master's sake. The self-respecting and independent young man, not yet having chosen his

life work. will not lightly undertake that vocation which involves so much of self-denial, and which, in this day, promises so little of that ancient reverence. What growing and ambitious youth will aspire to that calling which has so little eminence in the thought of the age? "We should beware," said the ancient Greek, "what we most applaud, for it is inevitable that our young men will aspire to those positions which are most highly esteemed." The converse must be equally true, our gifted youth will not seek the post or the service, which, by the freely expressed thought of our time, is without distinction and devoid of praise.

Last, but surely not least, is the situation due to the demand for vigorous and versatile men in the work of the Young Men's Christian Association. Some of our most masterful men are serving the Kingdom in this field. It is not here intimated that their usefulness is less than in the regularly ordained ministry. Many will urge that as secretaries their opportunity is incomparably greater. But this question is not now under discussion. The appeal which work for men, by men, actually makes to the manliest type of our fellows, is the point at issue. Noble and gifted men are in this service, who might otherwise be gracing our ministerial reserve. These, then, are among the causes limiting the attendance upon our seminaries.

I can here indicate only the direction in which the solution of our problem may be sought. First, our laymen should exalt the ministry as worthy of special honor. Not for our sakes who are now in that class, but for its effect upon the aspiring young man. It must be confessed that we in the ministry are not overmuch fed with reverence, and a new atmosphere might have a salutary influence upon

us. But my suggestion concerns the young man whose vocation is not yet chosen. Insensibly he will be drawn towards that ideal which the best men hold in highest veneration. If many men are made indifferent to the ministry as a profession, by reason of the disrespect in which it is now held, will not a profounder homage to this calling create a new interest in it, with a corresponding increase in the number of those who elect it as their sphere for life? Laymen, if you cannot esteem your minister, esteem the ministry! Revere the office if you cannot revere the man!

The church should lend its cordial support to the work of securing and training her own ministry. She is the one great institution which thinks herself so permanent, that she need do nothing to insure successors in her greatest office. Our government provides that its army, navy, and consular service shall always have men in training to succeed those who step aside. Great corporations keep men in line of promotion, who will supply vacancies made by those who retire or whom death calls away, while the church thinks far less of securing a constant and well trained reserve. That solicitude once felt by the church when, with noble sacrifice, she founded the college in order that a godly and highly trained ministry might not fail, has largely faded from the consciousness of the age.

Nor is this all; ministers cannot without fault be longer inactive in meeting this situation. Not a few of us have divested ourselves of obligation here. We have been silent when we ought to have spoken. Ours is a position where, with some limitations, we may exert large influence in winning young men to the ministry. A former pastor, not now in this state, was in correspondence with no less than 1,200 boys, whom he and his colleagues had enrolled for all kinds of Christian activity. What a promising field that was! How fruitful such a group of boys might be, if prop-

erly conserved for this high calling, by wise and tactful men. Suppose that the more than three hundred pastors in the state of Illinois, should each have his eye on from one to five boys, possible candidates for the ministry. Suppose, further, that these names were known by our Seminary authorities at Chicago. Would it not be presumed that many now turning their thoughts to other vocations, might be drawn by this method into the ministry of the Word? Still again, colleges and universities, through outside suggestion, might organize student volunteer bands with the ministry in view. Why not? The notable success and honor which have attended such efforts to recruit missionaries, may be duplicated by a similar propaganda to enlist ministers.

But this last proposal is made to suggest a similar service which the Seminary itself might well undertake. Is it no longer wise for our Seminary to wait until men come to pursue their courses of study? Must it not inaugurate methods by which men shall be discovered and brought to the institution's doors? A plan can be devised and directed by our Seminary, by which its claims can be presented to every young man who enters an institution of higher learning in the Mississippi valley. With such intent our professors have, upon invitation, visited a few of our colleges and universities, but usually, as I am informed, through the initiative of the Young Men's Christian Association of the schools. Let this plan be widened and broadened, for until the Seminary thus puts itself in touch with this host of men, she cannot acquit herself of responsibility. And through this medium not a few men might be won, who else must crowd the profession of law or engineering.

Finally, our Chicago Seminary must move to the center of educational life. With due deference to the vicinity of

Union Park, it must be said that the Seminary is away from the throbbing pulse of intellectual energy. To-day the strategic location is the campus of the great university. If the place of quiet and retirement were once the most wise, it is now true that the stir and vigor of the great modern university, with its army of young men, is the tactical position. Quite apart from the manifest gain in opportunities of study, would be the effect of the Seminary's appeal to a new constituency. Its noble buildings and faculty would prove a constant reminder of another field of large usefulness open to the aspiring young man. Day after day the Seminary would tend to surround the gifted student with a new atmosphere, and young men in increasing numbers would be induced to elect the ministry as their calling for life. Such has been the influence of the presence of the Young Men's Christian Association and its buildings on the university campus. Would the Seminary not be similarly as effective?

Such a change of location as is here contemplated, with an enlarged attendance, is found in the case of the Pacific seminary. Formerly located at Oakland with a decreasing student body, it removed to Berkeley, the seat of the University of California, with the following instructive result:

1896-'97	7	8	23	38
1897-'98	7	6	13	26
1898-'99	6	5	8	19
1899-'00	6	5	6	17
1900-'01	8	3	1	12
1901-'02	2	2	3	7
1902-'03	6	3	3	12
1903-'04	11	4	8	23
1904-'05	18	15	8	41
1905-'06	25	13	10	48

A steadily shrinking enrollment was gradually checked and transformed into a healthy growth. College graduates were multiplied, partially college educated men increased, those having no such training largely reduced, while the total attendance was swelled almost to 700 per cent. over that registered the year of removal. A new location with co-operation of the university, could not fail to promote a like vigor and recuperation in our Chicago Seminary.

In conclusion, if our leading laymen cultivate a new esteem for the ministry, if the churches co-operate to secure an increased supply of candidates for its highest office, if ministers will practice the old Scotch habit of being on the lookout for the likely lad, if, in our colleges and universities we establish volunteer bands with the ministry in view, if the Seminary take the initiative and bring the college student into touch with itself, and finally, if our school plant itself beside the campus of the great university, the present depressing outlook for new ministerial material will be changed into a future full of promise and power.

Confessedly, this discussion includes but a part of a perplexing situation. But whatever may be the immediate or later attempts to meet the case, the Seminary at Chicago is clearly entitled to our generous loyalty, confidence and co-operation.

RECRUITING THE MINISTRY.*

Rev. Frank L. Ward.

"The demand for more ministers and for the better equipment of many already at work admits no delay. The situation of this latter class is like that of a building whose inadequate foundations must be strengthened while the structure is still in commission. The closely related problem as to how to turn the attention of Christian young folks toward the ministry as an occupation, co-ordinate in its opportunities to those of business and of other professions is hardly less serious. To anticipate the demand upon the church for moral, religious and social leadership, and to provide for it, requires a fundamental program which shall fit into the opportunist policy in a flexible and supplementary manner. It is a theme of vital interest to the seminaries that are and that would be recruiting stations. Its pressure is more keen upon the field than in the churches.

"Essential to recruiting the ministry in quality and quantity is the personal influence of Christian men and women striving to that end, brought to bear in a personal way upon our youth. Without this the church may look in vain for its ministers. As this personal appeal is essential to the call, so a corresponding personal interest is essential to a sustained interest throughout the recruiting process.

"The standard of theological education must be adjusted to the general culture of to-day. Time was when the classical languages were the measure of general culture and made

*Excerpts from a paper read before the Michigan State Association at Hancock, June, 1907.

the natural approach to the ministry. To-day the avenues to general culture are many, but the old classical course still remains as the highly proper road to the Seminary. According to such a program a boy must decide upon the ministry as his life work in the middle of his high school course, if he would follow the beaten path. I believe that many a good man has been lost to the ministry because in a mistaken haste to get into his life work he has shrunk from seeming to discredit his non-classical course and from taking a back track to bring up the Greek. I am aware of the fact that some seminaries, which a dozen years ago dropped the "English course," are now dropping the Hebrew and the Greek course as a requirement. They are feeling after an adaptation of the theological curriculum to the shifting sources of their student supply. Let the good work go on, and in such a hearty way as to do away with any suspicion that the modified course is inferior either in its intellectual demands or in the results it may show. There is need of such radical readjustment in spite of the fact that the equivalent for the old style humanistic studies is coming into vogue again. For the modified classical course will vary much from the mould of fifty years ago.

"Another pre-requisite for a recruited ministry is best stated in the words of Jenkin Lloyd Jones, "Analysis is for the laboratory, synthesis is for the altar." That statement calls to my mind the clear cut change which has been coming over the spirit of the times within the last dozen years, the lean years of theological study. It involves a severe arraignment of the trend toward over-specialization in the theological world. Every avenue of honest activity is filled with persons of earnest purpose, of undefined Christian faith. They are like sheep having no shepherd. They need not a psychologist to analyze them, but a leader to unify

their experiences and to interpret life in its entirety. The lamentable lack of such leadership is due in no small part to the fact that the more recent theological program has had for its watchword analysis, at the expense of a unified vision. The world's religious hunger of to-day is a call for a new religious synthesis. Increased specialization is the order of the day in the trend of theological education. New subjects are being added in a loose and unassimilated way. Grasp is being sacrificed to detail. The theological course is taking on a university aspect of multiplied view points. Discordant voices and unsettled convictions are the result. This doubtless constitutes a reason why many young men are deterred from entering the work.

"What shall be the recruiting station? In accordance with the growing conviction of several years, I say the college. The college affiliated with the church constituency of each state is the natural center for recruiting the ministry. The relation between the Congregational churches and the state colleges, like Olivet for example, are reciprocal. Without making themselves in any sense narrow or sectarian, colleges of such a type are in a position to fulfil their original mission toward the ministry. I look to the college as a rallying point for recruiting the ministry, because it is during the undergraduate course that the student faces the question of his life work. Its atmosphere and personal influence can lay on him the burden of the churches as no other agency can. I look to the colleges in the present hour of distress also because of the constructive spirit and the synthetic purpose, which should prevail in it; its various canvasses in the states, its varied representation in towns, churches and homes by students and faculty, its intellectual appeal tempered by a reasonable faith, all conspire to give it the closest vital contact with the life in the home circle,

which might be turned in the direction of the ministry. The Congregational home, the appeal which it can make to the Christian homes, the control of a student's habits and thoughts during his formative period, the strong, constructive ideal of the college, these are things which ought to give worth to our state college as a recruiting station for the ministry.

"Our first concern is with the ministerial supply inefficiently equipped as to intellectual training and as to native resource. This corps of workers needs to be thoroughly and severely sifted. Perhaps the best method is to bury or give away some of the churches that are furnishing an excuse for the low grade worker to continue his work. It is at this point that the issue is to be raised. One factor in doing away with the slums of our city is in tearing down the rookeries which harbor them. One way of recruiting the ministry and raising its standards is to cut off the churches whose future does not warrant their continuance.

"But what about the humble, earnest man who laments his lack of training, but who cannot drop the work for a course of study? Here I turn to the college for a correspondence course. It should not be too far advanced or it will prove a discouragement to those for whom it is intended. It should not ignore the elements of a general literary education, as it seeks to give theological instruction. But can theology be taught by correspondence? Not so well as the natural sciences or the technical arts; for the personal equation is the great and abiding factor beyond anything else in the field of theology. Co-ordinate with the correspondence course I would call for an Institute to be held yearly at a convenient time and place, under the direction of the correspondence school faculty. This could review the work, furnish the personal equation, and keep the mem-

bers in line. All this must be handled in individual states. It cannot be nationalized. That would rob it of the personal contact which is its prime feature. The man forty years old does not want to advertise his lack in Chicago or New York, least of all in a theological seminary. He would be as unwilling to do that as the backward country boy is averse to taking his place with the first grades in a strange city school. The college of his own state, members of whose faculties appear occasionally in his own town and church, can guide him and grade him and can nurse his courage in the hours of despondency as can no other institution. The college can do all this better than any group of committees of ministers. It is a grading-up task. It requires some degree of uniformity for its aim. It requires that rare teaching ability which has acquired an insight into the difficulties of the one who is striving upward by a rough and unbeaten path. The college can meet this requirement as can no other force which is at the command of our denomination.

"How can more of our bright Christian boys and young men be headed towards the ministry? Here, too, my hope is in the college. It requires a plan of co-operation with the theological seminaries, but I trust this can be brought about. For fifteen or twenty years the plan has been growing in favor to shorten the undergraduate course and add it to the professional period of the student. The college that can enter into negotiations with the seminaries will be in a position to say to its Christian Junior or Senior as he is thinking of his life work, "You can begin right here and now, and credit for a year's work on your Seminary course will be given as you meet the requirements here." This would hitch the student right up close to his load, and would give him a hold on the ministry. But my thought of

a modified seminary course goes still further than that, in a way to have a recruiting value upon some of our promising but temporarily straightened parishes. Let the student who has turned the elective studies for the last year or two of college toward theological training be encouraged to undertake two years' work in some $600 rural parish. Two years is a larger average than their present pastorate, and our student friend is already better equipped than the average pastor with a family who is settled upon such a field. As he goes to his work let him continue his studies under the direction of competent teachers in college or seminary. With a tablet, a Bible and some single text books under his arm, this care-free theologue of a preacher can start out for two or three days among his country parishioners. He can study forenoons, call in the neighborhood afternoons, make himself one with his people in their homes, and do a much needed fundamental work at the very base of permanent church life out on the farm. On a $600 salary and before his tastes have been developed, this recruit can bear the yoke in his youth, get a taste of home missionary work, save up in two years from $400 to $600 to provide for his two years in the seminary. When he gets there he will be comparatively free from financial worry, he will have acquired an idea of what he wants from the seminary. He will be in a position to direct his time to the best advantage. To be sure he will finish his course a year later than if he went directly from college to a three years' theological course. But he finishes it free from debt. He is no longer a novice. He finishes it with a maturity of mind born not merely of theory, nor of practice for the mere sake of practice, but a real vital and independent contact with a work that has been his own. Give a bright student a push and a pull toward the ministry for two years in college; let him

get hold of the issues involved at first hand under his own initiative, and to the advantage of the field he serves in two years of licentiate preaching; let him go to the seminary for two years in study and meditate upon a few great truths, to which a vast and varied amount of reading can be made ancillary; let him be free to hear the best ministers in their own pulpits; and I believe that we will find the day of the preacher's power coming back with something of that authority which belongs to those of the olden days who learned to preach under the guidance of an active pastor.

"I do not make these suggestions, or any similar ones, for recruiting the ministry as superseding the present standard equipment, involving the four years of college and the three years of seminary. Let that continue with all the added power it can acquire. But let us devise some plan which shall increase and accelerate the recruiting process in view of the present emergency. I trust that the seminaries and colleges may get together with an earnest purpose. I believe the power of the church and of the preacher is returning, almost imperceptibly perhaps. I wish that the recruiting agencies might combine to keep the most aggressive, inspiring, sympathetic man available constantly in the field as a recruiting officer for the ministry. This is the churches' supreme opportunity, for indeed the fields are white unto the harvest."

THEOLOGICAL TRAINING FOR THE MINISTRY OF TODAY—FOR THE CITY PASTOR.*

Rev. Lucius O. Baird, Omaha, Neb.

When asked to prepare this paper, I sent out letters to about fifty picked men in churches scattered in large cities between the Atlantic and the Pacific. I said to them that my one desire was to build up the Christian ministry to its largest efficiency, gratefully acknowledging our most valuable institution, the theological seminary. I also wrote to our theological seminaries. * * * *

In opening the discussion on its city side I will ask you to consider, first, the things gained and the things lacking in the older seminary training; second, the demands of the pew; third, needs felt by active pastors to-day.

FIRST, THE THINGS GAINED AND THE THINGS LACKING IN THE OLDER SEMINARY TRAINING.

THINGS GAINED.

Over every page of the replies stands out one single word describing the past equipment which has been of most lasting value. It is, to use Professor Brown's word, "Personism." To be with an Elijah is the supreme equipment of every Elisha. They write, "Systematic theology because of the man who taught it." "Systematic theology, as given by Professor Park, worth all the rest put together." "Work with Harris." "Stimulating teachers, such as Drs. Shedd, Hitchcock, Henry B. Smith and Philip Schaff." That intan-

*Paper read before the College and Theological Conference, May 21, 1907, held in connection with the sixtieth anniversary of Iowa College. Reprinted from the *Iowa College Bulletin*.

gible something that feeds men's souls, which inspires their confidence and radiates unconsciously from the personnel of men, is the lasting thing. It can no more be described than painted. The medieval artists represented it by the halo about the head; the modern minister remembers it after the studies have been forgotten or outgrown, as typified in the face of an inspiring teacher. The curriculum may be expanded; university optionals may be provided; original research may be pursued, but through it all and in it all the supreme deposit for after years will be the pure gold of personalism, which the rough ore of learning carries hidden in its scholastic mass. The gold bearing rock may be Hebrew; it may be Greek; it may be systematic theology; it may be sociology; this in after years seems to be a minor consideration. The reply is the same. The factors most used in after life were "the men I came in contact with, their spirit and methods, and not their opinions."

The second factor of most value seems to have been a method of approach. The mind is primarily an instrument; it has been treated too often merely as a store room. The men replying feel grateful for learning *how* to think, not *what* to think. The readiness to receive truth and the ability to sift out the unessential; the habit of close thinking; careful research and clear discrimination are the lasting things. * * *

The most valuable things in the equipment of the past were the personality of the teachers, usually those in systematic theology, and the training of the judicial qualities of the mind.

THINGS LACKING.

Pascal makes a celebrated distinction between the love and the gift for logical reasoning and the sensitiveness to life in all its infinite complexity. That distinction marks

the cleavage in the old theological training. We lacked all training to the sensitiveness of life in its infinite complexity. We had what one correspondent calls "the wrong center of attention."

In response to the question, what have you had to learn by experience which might have been given in the seminary, the three things most frequently mentioned are pedagogy, preaching and personal work, with the constantly reiterated corollary, the practical knowledge of the English Bible, as the weapon of power. "It was possible for a student," writes one, "to be thoroughly faithful to his tasks in the seminary and yet go forth with a most meager knowledge of the Bible as a whole, as the instrument of his work." Another says, "If I were a young man with my life to live over again and could have my present point of view, I would crawl on my hands and knees to the place where I could find out how to teach the Bible."

The Bible is still the sword of the Spirit. All speak of this in one way or another. Thus under neglected subjects or those superficially treated are mentioned "The Bible as a record of human experience, its literature, its vital themes and consequently its vital relation to modern life. Instead of this we have the conventional dogmas of inspiration, etc.," "The social bearings of the Gospel," "The study of the English Bible for practical methods in soul saving." Another writes: "How to deal with a man who is in need of conversion is an extremely necessary item of pathology —but what direction did we get? Most of our time was spent in proving the Bible to be true (or false) and almost no time was spent in learning what it can do for those who believe it."

Another writes: "The subject was everything. Men were hardly thought of. The emphasis should, *must* be

placed on Man, his psychology, his thought, his occupations —the study of men as they are and of the things which occupy their thoughts." The Seminary ought to say, "Brethren, First that you may reach and win your man, do this and that, this way and that way."

PREACHING.

It may be a question how far a seminary can go in teaching a man to preach. "Each man must discover himself in his calling." But all that can be done to hasten the discovery should be done. The old fashioned preaching before a class was of very doubtful value. The atmosphere was unreal. It was like a man shooting off a gun to hear the report rather than to see the game fall. It emphasizes the wrong center of attention. But more practice in less elaborate sermons, until men get what one graphically described as "hurling power" is certainly demanded by the city pulpit. Seminary men have the material, but they do not make the effective use of it frequently as men with less training. This is what an insurance man has in mind who writes: "In the insurance business the open, technical, actuarial men are not the producers. We need preachers whose education does not get in their way." One writes: "Above all men should know rhetoric and elocution. They should be taught to think and speak offhand, on their feet. They should be made good extempore speakers and debaters. The whole scholarship of the usual seminary student smells too much of the lamp and is not sufficiently in touch with men and things as they are." "They aim at making professors out of us and only make us pedantic." "The whole course needs to be lined up over against the coming test." "The thing aimed at in the seminary was too professional and impractical. For example, the writing of sermons was taught with almost exclusive attention to the subject instead of

the effect to be wrought by a sermon. We needed to have the attitude of different men in the pews more clearly understood and our material tested by their interest in it. As to theology—we ought to have been told a great deal more about the fragments of theology that men may be expected to cherish and how to use their natural beliefs in order to secure the Christian confession." "Our theological seminaries do not get into sufficiently vital touch with the things that the preacher must directly deal with when he gets out."

Within the last year or two without lowering the standard in the training in ideas, a number of the seminaries are trying to raise the co-efficient of power by which these ideas may be promulgated. One of our seminaries has secured the services of one of the great metropolitan preachers of the country who is doing unique, exceptionally able and very practical work. The head of the seminary in speaking of this man, writes: "He reduces lecturing to the minimum and confines it largely to the spirit and method of great preachers. He depends upon training men in their own preaching to show them how to build a sermon and deliver it."

EVANGELISM AND PERSONAL WORK.

A prophetic sign of the bettering times is the desire to know more of the materia medica of the Book in the direct application of its medicine for sick souls. The need is expressed for a training in a vital and sane evangelism which shall attract the strong men and make them surrender horse, foot and dragoons to the standard of Jesus Christ. The pulpit appeal to a congregation is a different thing from a personal compassion for an individual. There is a helplessness when face to face with a congregation of

one, that is worse than any kind of stage fright before a congregation of hundreds. * * *

THE DEMANDS OF THE PEW.

By a process of discards and accumulations the boy is led into manhood. In finding out what the present demand of the pew is this double process must be kept in mind. The seminary might lower its standard until it produced little but a religious vaudeville artist such as some churches seem to want, or it can keep itself so apart that even strong churches will seek ministers elsewhere. The training needed is at neither extreme. With a clear conception of what the churches are interested in, and with clearer conception of what the churches ought to be interested in, the student should go out prepared to raise the expectation on the part of the individual congregation to the highest possible point. "People," writes one, "are far less thoughtful in church than they used to be. The craze for illustrated magazines and daily newspapers finds its counterpart in the eagerness 'to feel good' without any effort in church. And it is very easy and very pernicious to lead a congregation down along this path in the course of a few years.

"But I know that people will respond to the cultivation of a better taste, and correspondingly good results in character that abides and unselfish devotion to missions of all sorts, if the minister will be willing to deny himself the crowded house, some applause, and possibly some cash, for the sake of doing solid work. I am watching it all around. It is hard work where the previous attempt has been solely to attract, but I believe heart and soul, that it pays."

While the answers that I have received represent doubtless the opinion of representatives of the better part of the churches, they show that a man with a sane, spiritual,

character building message will never be without a strong backing. The evident interest these utter strangers have taken in these questions is in itself a hopeful sign. The language is untechnical. There is no apparent doubt that the pulpit is a most vital force in the community life. So suggestive have been their comments that I am ready to recommend that some of these laymen give one or two lectures each year to the nearby seminary seniors on "The Expectation of the Pew."

Gathering the gist of these replies, I should say,

THE CITY PEW WANTS A PREACHER.

"One abreast of the times, with a clear perception of the truth for all time." "Strong, clear headed, not necessarily brilliant but interesting." "Preachers scatter too much." "Make one point that the congregation will retain one week." "Make clean cut points and not many of them, all leading to a climax." "Not confined to notes." "Chooses illustrations judiciously." "Apt quotations." "Well educated and well read." "Preaches things he knows." "A Spirit-filled preacher." "Trained how to think and how to reason clearly, rather than what to think and believe." "Broad, liberal education." "Must be a student." "Definite, deeply earnest, actually educated, optimistic but not afraid to recognize facts, seldom flowery but still with a touch of feeling." "Pure gospel in a forceful way." "Sticks to the Bible." "Not an essayest or a book reviewer." "Good offhand talker in the prayer meeting, Christian Endeavor, or in any public gathering." "A man of recognized education, no half-baked chap, no mere word juggler, but a trained man."

In the next place,

THE CITY PEW STILL WANTS A PASTOR.

These men recognize the difficulty of pastoral service in city churches, but only one thinks it unnecessary. One

goes to the extreme of saying "more good can be done by making friends than by great preaching." Another urges familiarity "with the circumstances of everyone of his congregation." Several emphasize associating with leaders in commerce, politics and finance. "Becoming a member of the social club in the town" if it be a club for gentlemen. "As pastor he must know no favorites." "Found more frequently in the homes of the poor than in those of the rich." "Visit the regulars" writes one, "don't forget this. They are the bone and sinew and generally the most neglected, because they are all right." "The man who is a preacher and a pastor," says one in closing his letter, "must be clean, neat in his attire, not dainty, neither disputatious nor a jellyfish, a cunning spiritual Nimrod and Izaak Walton, a pure Matt Quay, a St. John Roosevelt, a Nebraska Nathaniel—and all this for from $500.00 to $2,500.00 a year."

In the last place, above all,

THE CITY CHURCH WANTS A MANLY MAN.

No long faced, ten per cent. discount, whiney, carpet-slippered, salary chaser will do. * * * "He must be a man through and through." "A good mixer." "Uninfluenced by unreasonable criticism or fulsome praise and with tact enough to steer safely between the Scylla of the Dorcas Society and the Charybdis of the Men's Club." "Interested in men's amusements and in men's troubles." "Not an infant in things financial." "One who evidently loves his work and does not make it a mere business." "One who radiates religion." "One who doesn't fake." "One whom his own people and the people of the city will recognize as a good man and a good citizen." Almost all speak of the necessity of the love for little children and for the leadership of young people.

The three ideas which are dominant in the replies are sincerity, sympathy and manliness.

THIRD—THE NEEDS FELT BY ACTIVE PASTORS TODAY.

First, Contact with the City Minister's Life.

Affiliating social settlement work and city missions with seminaries has helped along certain specific lines, but not the most important lines. The majority of the men in the seminaries are needed this very moment to bring a message to men of the independent classes, professional men, free holders, students, merchants, clerks, the great body of healthy citizenship. While the church in many places has been berating the trust magnates or coquetting with the labor trusts, the great middle constituency of the country, which minds its own business, has stayed at home. Greater contact with the average man is the present need. The student should know how to deal with the usual life of the churches. In speaking with a leading physician about the changes in medical education, he said: "The loss of the personal training the men got thirty years ago by the association of the individual student with his preceptor is made good to-day by the association of the students with active practitioners. I have two students in my office. They are there watching the way things are done, ready to run on errands. They are allowed to make tests, later to assist in operations." When I asked how many hours they spent at the office, he replied, "Why they almost live there when not at the medical school." How far this could be paralleled in the case of theological students may be questioned, but that there is a possibility of co-operation between the busy minister and one or two students, I firmly believe to be to the benefit of both.

A man of large experience writes, "I should think the seminary might come into closer contact with pastors and

put itself into a position to advise its students as to the men with whom they might wisely associate themselves in their preparatory work." Even if the men had no more than a half hour of prayer together two or three times a week, it would add to the "practicalness and personal piety of the students," which according to another, are the two great desiderata of the seminaries at the present time.

Second, better diagnosis of spiritual conditions.

The medical school spends the first year largely upon the study of anatomy. The divinity school has no corresponding study of the religious life. There is a physical organism; there is also a religious organism, individual, church and community. The medical student is taught to distinguish a sick man from a well man, a convalescent from an incurable, and how to prescribe in each case Spiritual diagnosis is almost unknown. Helpful work along the line of the diagnosis of individual religious experience has been done in the psychology of religion. But the religious organism of the church and community remains largely untouched. Every church has a pathological condition religiously. All churches do not need the same medicine. Few churches, I fear, are getting well-thought-out, scientific treatment for their sin sickness. One teacher sent his students out at one of the shorter vacations to discover how many of the men they heard preach seemed to have a vital message for the particular congregation to which they were ministering. The reports were not reassuring. The ministers, like priests, were conducting services, rather than, like physicians, intelligently working to resuscitate the dead.

There are theological epidemics as well as physical scourges. When the epidemic of Christian Science and Dowieism swept over the country the ministers were as

helpless in stopping the plague as fakirs on the Ganges would be to head off a scourge of smallpox. They could denounce but they could not prescribe. "Give us," writes one, "apologetics for modern needs as well as for the past. Men do not need to know how to meet Sabellianism half as much as Ingersollism, Christian Science, etc." Seminary men should study healthy churches and sick churches, they should be told how to prescribe a course of treatment and gain some enthusiasm in planning to build up robust religious organizations, with plenty of red corpuscles in their veins, in touch with the denominational benevolences and alive to every civic interest.

When a community is honeycombed with false standards of success, or lax moral sentiment, or social frivolity, or divorce scandal, is there no way to begin a systematic treatment to remove the cause? The young man needs something more specific than to say "Preach the Gospel;" just as the medical student needs something more definite than "swallow the drug store." Can not our generals instructing the West Pointers of the Kingdom give some plan of attack that shall in time undermine the fortifications of the enemy? Or shall the student be sent out feeling that the only thing to do is from time to time to call in a sensational revivalist, who will drive out the demon, get the house swept and garnished and leave with a blare of trumpets and a big bunch of money, while the pastor is left to see the old devil return with seven other devils of a worse secularity?

To recognize the problem, individual, church and community, is the first step towards a solution. Many a good man has dropped a work that might have been effective because he could not distinguish the hot end of the poker from the handle. It is not bravery but bungling mal-

practice to take hold of a church problem at the wrong end.

Third, a longer and a harder course of training.

Very little if anything can wisely be left out of the present course. In its old form its defect was the place of emphasis and direction of interest more than the content of the curriculum. In three years of eight months each a very rigid discipline of self-restraint is necessary to make a man a specialist in the hygiene of the soul and its immediate environment. In medicine the old course of two years of five months each has been lengthened to four years of nine months each. That is, the course is over three and one-half times as long to-day as it was thirty years ago, to say nothing of the growing custom of taking one to three years of post-graduate work at home or abroad.

In law, the same lengthening and strengthening of courses have been made.

In theology, "The Queen of the Sciences," we certainly are not going to countenance an abdication of her throne because of cheap thought and sensational clamor. "One of the most dismal features of the present outlook of theological education," writes the president of one of our seminaries, "is, to my mind, the extent to which theological seminaries are introducing into the course, in the form of electives, all kinds of subjects which do not belong to strict professional training for the ministry, thus thrusting out fundamental courses that do." "I am absolutely sure that they will lose through that process, and that the denominations which are more stringently holding to the ideal of thorough technical preparation for the ministry will have their reward by turning out the most powerful ministers of the next generation."

Most seminary work was too easy on the students. (I

sometimes thought on some of the professors also.) The demand that each seminary student develop his own powers was too lax. Our seminary classes were small enough so that instructors, who were not more absorbed in writing in term time books to be read by the few, than in editing, emending, blue penciling, proof reading, living epistles to be read of all men, could have sized up the strength and weakness of the individual and helped him to get his gait. We recited by rote or spent time taking down by longhand dictation, things we should have dug out of the library. Valuable time was thus taken which should have been spent in making us think accurately, swiftly, sanely, and sending us out aglow with a living message. Another seminary professor writes: "Everyone of the now recognized chairs can contribute in a most practical way to the education of the best type of all-round religious leadership, if the man occupying the chair has an eye to the real ultimate object of all seminary training, namely, service in the Kingdom. A seminary professor who loses sight of the consideration as to just how the work of his department may glorify the Master should be shot out of his position into some limbo prepared for those who love nothing beyond leisurely investigation."

It is suggested that "the fourth year might correspond to hospital work in the Medical School, the emphasis being laid on training through service. The student should be paid for his services enough at least to meet his living expenses." It might be worth while to inquire into the possibility of the Education Society combining its student aid into fourth year fellowships for unmarried men. This would make possible the suggestion "that it would be a good plan for every graduate to work for one year at least with a pastor of large experience, aid him in pastoral service

and in conducting prayer meetings and in holding meetings in out of the way places or in regularly established missions. A young man needs tact in visiting his people, and hints from a wise pastor like Dr. Cuyler or the late Dr. Taylor would be of immense value." The Education Society would find that fifty graduates in fifty of the larger churches over the country would be a good annual asset when the offering was taken.

Lastly, more inspiration.

The theological training for the ministry of to-day needs inspirational men of the largest vision as well as intellectual men of the most exact scholarship. * * *

Technical instruction is good, church machinery is necessary, organization is valuable, but the vision of God and the voice of Jesus Christ is best of all. The machinery must creak less and the voice of the Master must sound more. We cannot destroy the materialism of to-day by criticism or complaint. We must accept it as a fact for great possible good and build over against it an idealism so solid, so inspiring, so lofty, that it shall dwarf the rewards of mammon, until men shall see that money is only valuable in its friendship-making power, and the man who can increase friendship, man for man and man for God, with or without money, is worth more to the world than the man who can amass a fortune. The preacher is the seer needed most to-day, just because he is valued least. Over against the realism of the marketplace must be reared the romance of rational living; over against the materialism of mammon must be raised the idealism of Jesus Christ. Such is the inspiring but difficult task of the theological training for the ministry of to-day.

THEOLOGICAL TRAINING FOR THE MINISTRY OF TODAY—FOR THE RURAL PASTOR.*

Rev. Edgar L. Harmance, Mankato, Minnesota.

We ought to appreciate the place of country work in God's plan of redemption, the importance of the rural pastor. It is from the country that the larger proportion of our immigrants have come; in the country we assimilate them easiest. It is in the country that we are raising the future citizens, the future leaders, of our cities; there we have them when they are young and plastic and most open to religious influences. The danger of race suicide is in the city, not in the country. Take a census of your church membership in the city or town, and you will be amazed at the number who were born on a farm. Our country churches have been the glory of Congregationalism in the past, and the town churches of our own and other denominations are now reaping the benefit. * * *

Let me give briefly the history of Congregationalism in the last few decades. Let me instance three typical churches in southern Minnesota. Exhibit one, a small rural church. The population changes; within a year every family in the membership sells its farm and moves out. Hundreds of churches in Minnesota and Iowa and neighboring states have died in just that way, perhaps to be born again somewhere else. What can you do in a case like that? Simply begin over, in the old church building.

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*Paper read before the College and Theological Conference, May 21, 1907. Reprinted from *Iowa College Bulletin.*

Exhibit two, a little New England colony. They brought a Congregational church with them, as was proper. In the thirty years of the church's history the membership has been confined almost entirely to this original New England stock. Except in a general way it has failed to touch the surrounding population, largely American born. This church is dying out through sterility. The remedy does not seem to be in man-made revivals, for neighboring churches which have followed such methods have been quite as sterile. The remedy seems to be in better methods of church work, and a broader conception of service to the community.

Exhibit three, a large church in a town. In early years the larger proportion of its members were from the surrounding farms. Now there are almost none. The people have either moved to town or moved away. At their prayer meeting not long ago, some one raised the question as to who had taken their places on these farms. And no one knew. In this case I leave you to supply your own remedy.

We have got in the way of talking about the decadent country church as if that were the country church problem of to-day, in a settled state like Iowa for instance. * * * If the country church is decreasing it is the church's fault. When a man leaves his farm, somebody else buys it or rents it. There are always about as many people there for the church to reach, though it may not be the same people every year any more than it is in the town.

Country work is not a matter of pensioning off a few old veterans. There are some of us who question the value of a pension system. It is a matter of recruiting the new army of young men and women which is gathering on the farms to-day, as it always has and always will, for the

conquest of the world. It is a matter of purifying the streams of our national life at their source. And I venture the assertion that this is the biggest work we have in home missions, next to planting a pure, sane gospel where there is still virgin soil. And that is only another side of country work. Half the population of the United States, more than half the population of Minnesota and Iowa, is classed in the census as rural. A field that touches some 40,000,000 people in this country is worthy of our best in money and brains and men, more money and better brains and better trained men than we Congregationalists have been putting into it in recent years.

When we wake up again to the importance of country church work, we shall find that the conditions of it have changed radically in the last quarter century. Yesterday the western farmer was poor. He saw little cash. His support of the institutions of religion was in the donation-party stage. To-day he is well-to-do and on a cash basis. He is able to pay as much toward the support of a pastor as most men in the city. To convince him of this fact is one of the tasks of the modern home missionary. Theoretically the same farmers who support the average creamery are able to support a minister of their own. All it requires is that they become as much interested in getting religion as getting butter; that and that the minister give something in return for their money besides a sermon every Sunday morning or two and a revival once a winter. He must visit as well as exhort. He must touch and lead the life of the community on its intellectual and social as well as its religious side. There is almost more call for institutional and club work in the country than in the city.

Another change we might call the disintegration of the foreigners as distinct bodies. The problem confronting

the West is not that confronting New England. In most of our communities we are now on the second generation of "foreigners," and beginning the third. Do you realize what an Americanizing both in spirit and language is involved in that fact? And those who have recently bought up farms are not from the old country, but the second or third generation from older sections of the West. The Roman Catholics have kept a fair hold on most of their race stocks during these changes. But the Lutheran population presents a very serious problem in many communities. Where their churches realize the situation and gradually introduce English, together with American methods and standards, they are holding their young people. If this adjustment is not made, and soon, we shall have a crop of young German and Scandinavian infidels. That is, unless English churches are ready to step in and supply their religious needs. In many places we are already confronting a condition of practical heathenism. There are no churches. The people will not come and ask you for the gospel, paying the minister's salary for a year in advance. They prefer a dance or a ball game to a church service. Home mission work in such places requires exactly the same "work of faith and labor of love and patience of hope in our Lord Jesus" as work on the foreign field.

In country work, the single field and the resident pastor, with his parsonage and glebe, is the ideal. For what the country population most needs is pastoral service, a fact that is too often overlooked. Where conditions render the single field impossible, or where the work is in its first stages, we shall have to revive the old-fashioned circuit-rider. Minnesota has a number of these at work, one with several counties under his care. Again, many country districts will have to be reached from the towns to which

they are tributary, through lay or professional service of some sort. My own church supports three pastors, with satisfactory results to all concerned.

When we turn to the rural pastors and their training, obviously our first duty is to take the men we have at work and develop their efficiency as much as possible. A large proportion of them are men without full training in college and seminary. We ought to face this fact; to lament it is a mere waste of time. In the past Congregationalism has followed the illogical plan, as far as it followed any plan at all, of requiring the highest standard for graduation from its seminaries, while it failed to require the same high standard for ordination. Or to put it in another way, we have used in our churches men with all kinds of training or none at all. We have provided systematic training only for a certain proportion of these, what you might call the aristocracy.

To-day and for a long time to come we shall be compelled to use, mostly in the smaller fields, men who have not had and will not take a full college and seminary course. To supply our new churches organized (only 12 however last year) to make good the 96 deaths of Congregational ministers, and the large losses through other channels, the Year Book reports 58 ordinations of seminary men for the home field, and 80 ordinations without seminary training as far as known. Add those coming to us from other denominations by transfer and place them with the seminary or non-seminary classes, and we must have, on a conservative estimate, two men entering our ministry without systematic training to one man entering it through the seminary.

The first thing to do for these deficient men is to classify them. We must deal with at least five distinct groups of

men. First, there are those whose education has ended with the common school. Second, there are those who have had high school training but nothing further. Third, those with a scientific college course but no seminary. Fourth, those with a classical college course but no seminary. Fifth, those whose seminary course has been in other denominations, so that they are unacquainted with our history and polity.

The need is different for each one of these groups. Most of the reading courses so far developed in the state associations have attempted to treat all deficient men alike, which is manifestly impossible. If we can induce them to go through college and seminary, well and good. That is our ideal. If not, our duty is to give them the best possible equivalent. In other words, the State Association or the National Council must outline at least five distinct courses of study, one for each of these groups of men, each course covering one to five years and designed to furnish the best educational equivalent for the ideal training they should have had.*

This work can best be done by the seminaries, through a system of correspondence courses, perhaps with some help from the American Institute of Sacred Literature. Through such courses the seminaries might touch every man entering the Congregational ministry, instead of only one out of every three as it is to-day.

Again, the Congregational seminaries and colleges should be brought to bear on the problem through vacation institutes, designed not so much to inspire seminary

*The National Council referred this matter to its Committee on Polity, which will report at the next session, some thorough-going advance in ministerial education, with main emphasis upon correspondence.—EDITOR.

graduates as to help these non-seminary men to make up what they have lost. The cost in each state would not be great for the leading Congregational college to open its doors to such an institute for a month or six weeks during the summer, drawing for instruction on its own faculty, the Congregational seminaries, and even leading pastors in the state. This is an added service which Iowa College could render to Iowa.

One other suggestion we make in this connection. The deficiency of our ministers, especially in the smaller fields, is not only in theology but in methods of church work. They do not know how to organize their parish. Perhaps it has never occurred to them that the church as such was meant to be a working body. Now when a railroad introduces a new airbrake, it sends an expert along the lines to give demonstrations and instruct employees in its use. We commend this method to our churches, as supplementing the summer institutes. We need a man or two in each state to do nothing but visit the pastors and show them how to do things. In our home mission work we Congregationalists have spent too much money on charity and not enough on superintendence.

But when all this has been said, we need in country work the best men we can get. Only men of the largest possible calibre and the best possible training can do the work which ought to be done as it ought to be done. Education may not be as essential as in town work, but it is probably as useful. It is no uncommon thing for the country minister to find college graduates, or at least high school and normal graduates, in his audience. The college-trained minister is often the means of turning the boys and girls college-ward. Country ministers have been Grinnell's nursing fathers. The country minister is even more of a

leader than his brother in the town; he touches the community life on more sides. What applies to the city applies to the country, though an even greater emphasis should be put on all-round training.

From some cause or many causes there is a stigma attaching to country church work. The best men have declined to go into it; they think they would be professionally damned. We know of one revived country field on the border between Minnesota and Iowa, an ideal field for religious work, which was refused by at least twenty men, for the sole reason that it was eight miles from a railroad. Worthy successors of the Iowa band! They would rather see fifty or a hundred young people go to destruction than risk their professional standing. Or was it the education of their children? Enterprising farmers do not seem to have any trouble about educating their children, even if they have to send them to board in a town with a high school. Or are they afraid of intellectual stagnation? What is their training for? What are books for? What are conferences and conventions and summer schools for? I have known ministers in town churches to become so stagnant that you could almost see the green scum. Some of the best scholarly and literary work of England has come out of her country rectories.

In many parts of America and among certain classes of people we are seeing a revival of interest in country life. Hasten the day when such a movement will strike the ministry. In many ways the country presents an ideal parish to the man who, in addition to his love of books and men, has a fondness for nature and likes a horse. Life is supremely wholesome. The country furnishes the best conditions for bringing up children. The telephones and the daily mail have taken away the old isolation. If the

salary is generally small, so are the expenses of living and the extra calls on a man's purse. He has a community or several communities all his own, with no vexatious competition of churches. There are fewer distractions for him or for his flock. He is close to his people. If many of his young people leave (graduate, shall we say, like classes in college) it is he who has made them what they are, who has placed the seal on their foreheads before they go out to meet the world's temptations.

The only appeal we care to make is the straightforward appeal. Here is work to be done for the Lord Jesus, hard work, work that takes all there is in a man, imperative work, work that touches the fountains of our national life. Who will volunteer for it, as men volunteer for just the same kind of work 10,000 miles off? We have heard of the group of men this year in Iowa College, banding themselves to go to the hard fields, where the Lord is short of men. May God give contagion to that spirit. And may the country churches of the west raise up a generation of young men with the holy ambition to come back to Nazareth, after their years of preparation, and preach the gospel in their own homes.

THE APOSTLE'S CONCEPTION OF HIS APOSTLESHIP.

Rev. Charles Mills, D. D., Pilgrim Congregational Church, St. Louis, Mo.

Baccalaureate Sermon, Chicago Theological Seminary, May 5, 1907.

Ephesians 3:8—"Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ."

It is a great personal privilege to come here to-night, out of strenuous pastoral labors, to speak a word to you who are setting forth to the work of the Christian ministry. Most sincerely do I congratulate you as you enter this glorious service. Some men are saying that the church is losing power, that the clergyman is being discounted. But, after more than twenty years in the ministry, I can conceive of no calling into which a man can put his life which compares with this in its joys and in its rewards. Moreover I count you fortunate that you come to it in this day and generation, and over against the restrictions of the age I bid you notice the distinctive contributions which it is making to the two great perspectives of the ministry,—Godward and manward.

On the Godward side there is the new sense in theology of the supremacy of the person of Jesus Christ and the intimacy of his life with ours. We no longer come to him through theology, but we come to theology and life through him. In this new approach to Christ there is the deeper consciousness that still he walks among men as he did by the shore of Galilee, and more easily than many who have

gone before we may enter the real apostolic succession as we hear him say, as he said to the fishermen of old—"Come ye after me, and I will make you to become fishers of men."

On the manward side of this calling there is in the spirit of the age the eager, strenuous, searching study of the science of human fellowship; and, if the ministry has lost here something of its superficial dignities, every forward step in sociology, every access of light in the relations of man to man, only serves to make its entrance into the heart of man easier and the opportunity for its message the more distinct and far-reaching.

A few days ago I received a letter from a well-known clergyman, saying that he was writing a paper for a college celebration on the subject, "The Theological Training for the Pastor of a City Church," and setting before me certain trenchant questions. As I replied it came afresh to my mind that for true service anywhere one must have deep in his soul the enthusiasm of his calling, the conviction that he reaches forth to an opportunity which, for him at least, distances in comparison all other possible careers. May this be your possession!

If it is true that the inspiration of any occupation is in any degree proportionate to the fineness of the material in which it deals; the professions, for instance, where the man works with his brain, being more inspiring than manual labor; then surely that calling which has as its objective the bringing of men into eternal life is the most of all fascinating and rewarding.

If it is a joy to look upon the finished picture and say, I painted it; or upon the palace and say, I designed it; or upon the physical man and say, I saved him from death; or upon the man intellectual and say, I gave him a start in his learning; how much more is it a joy to look upon the

man spiritual and to have the hope that one has been, under God's grace, the instrument by which the soul has come into the light of the knowledge of Jesus Christ. Is there any work in this world to compare with it? No wonder that President Eliot of Harvard University speaks to his students about the satisfactions of the life of the preacher and the teacher as over-matching those to be gained in any other walk of life! No wonder that the current number of one of our finest magazines has a set of verses depicting the serenity to be seen in the face of one who has grown old in the Christian ministry!

Holding tenderly, then, this joy of the calling, let us study the text, Paul's conception of his apostleship, as making suggestions for our own.

I. First, then, notice in this text Paul's conception of himself, "Unto me, who am less than the least of all saints." This is no feeble, sentimental expression, no sickly pietism. It is the outflow of a soul overwhelmed with the sense of its own littleness in the greatness of its task.

Such an ardent disposition, such brilliant gifts, such wonderful success, such unquestioned leadership, might easily lead one to self-esteem. Indeed Paul tells us that his distressing thorn in the flesh was sent, he believes, to keep him from being exalted over-much. For he knows full well that in the degree in which self-consciousness or self-interest obtrudes itself, in that degree is power as an apostle impaired. And he brings us to this broad principle, that, since every man makes his own world, a man's conception of himself determines in large measure what he accomplishes.

We have, in the years while the eighteenth century was drawing to its close and the nineteenth century was still young, an apt illustration. Two great characters then

focused the attention of the civilized world—Napoleon Bonaparte and George Washington. Each of them was a man of marvelous genius as a military leader and as a statesman; but there was a wide differenec in their careers. In Napoleon the mainspring was inordinate, unquenchable, personal ambition. He did not care that the streams ran red with blood; that the treasures of France were exhausted; that the flower of her youth was destroyed; much less that other nations were made bankrupt and were bereft of their choicest sons; if only his desires were fulfilled. His cry, when he seized the iron crown of Lombardy and placed it on his head as king of Italy—"God gives it to me; beware who touches it"—was not the fervent proclamation of piety, but the thoughtless boast of over-weening vanity.

A few years before, George Washington, having led the Colonial armies to a triumph which had seemed to men impossible, and having become by this victory the idol alike of soldiers and civilians so that they were ready to make him a king, might have been seen standing before Congress and saying, "I resign with satisfaction the appointment I accepted with diffidence.....Having now finished the work assigned me, I retire from the great theatre of action and ..... take my leave of all the employments of public life." A man's conception of himself! How it determines the place in history of the one who seized the crown and of that greater one who renounced it!

The point has a unique application to him who would move in the sphere of a religious leader and teacher. His calling has two great expressions. One is in the public presentation of religious teaching. The other is in the intimate personal relation with men. In both of these spheres the man is bound to lose his crown if he seeks to hold it, or, indeed, displays any consciousness that men have placed it upon his brow.

As to public speech Emerson points out: "When eloquence aspires to be somewhat of itself, it is false and weak. Its great masters never permitted any talent, neither voice, rhythm, poetic power, anecdote, sarcasm, to appear for show, but were grave men who esteemed that object for which they toiled as above the whole world and themselves also." And as to relations with men, it is the man who buries himself in his cause who becomes immortal—the Jean Valjean of Victor Hugo, lost in a magnificent devotion to truth; the Sydney Carton of Charles Dickens, who dies on the guillotine for friendship's sake; the Emanuel Bayard of Elizabeth Stuart Phelps, in his complete self-forgetfulness among the fisher-folk. Aye, it is the martyr, the saint, the apostle—the Son of man on Calvary.

The ministry presents unusual temptation to self-satisfaction, and more pastorates are wrecked on this rock than almost any other. The position of leadership, the absence of a bishop to rebuke one for inefficiency, the opportunity of making a circle of friends wider than that possible, ordinarily, to men of other callings, the words of praise which are continually poured into the ear by thoughtless and shallow people, the lack of public criticism of public speech, all contribute to make the temptation constant and powerful. John Watson points out that a minister is liable, unless he be exceedingly watchful, to become "intolerant of opposition, autocratic in his tone, furious if resisted, pettish if beaten, a peevish child. If a man has been a woman's minister one dare not differ with him on the weather."

A young man, years ago, had been delivering his first sermon in a church containing many of the friends of his boyhood. As he walked down the aisle after the service, an elderly man, fearful lest he should be unduly inflated by the commendations of others, remarked, "Well, Joseph, I

hope you will live to preach a better sermon than *that* was." From every effort, however well received, the true man comes with the holy ambition to do a better thing than *that* was. The more he has the more humble he becomes. President Tucker of Dartmouth College, in his lectures before the theological students at New Haven, said, "It is a mark of deterioration when one is satisfied with himself because others are satisfied with him." When the painter produces a picture which he cannot criticise, his brush loses its cunning. When the physician feels that he has nothing more to learn, his practice dwindles. When the preacher is self-complacent, he has crossed the dead line, whether he be twenty-five or seventy-five. The people listen for the voice of God which alone can move and save them, and they hear only a poor, human utterance, incapable of feeding their souls. They have asked for bread and they have received a stone. Lyman Beecher once said, "I have never had a revival without a tussle with myself." And Edward Payson, "I never feel like saying a word to sinners until I have a broken heart myself."

The minister is a voice crying in the wilderness of this world. He is one who seeks entrance to the hearts of his fellow men in the name of the great One of whom he is the forerunner. He is not there to magnify himself, but to magnify his Lord, and before the door of every heart he seems to say, "There cometh after me, One the latchet of whose shoe I am unworthy to unloose. He must increase and I must decrease." He is like the window in the dwelling, which most perfectly discharges its mission when it most perfectly transmits the light, when it holds back nothing in order to attract attention to itself, in order to display itself, to show of what fine qualities it is made; but simply offers itself as a medium through which the light may pour

As Watson says, "He steps out of sight like the unknown monk who, in a European cathedral, rolls down the curtain from the holy picture and leaves his charge face to face with the crucified."

II. His conception of his commission.

Thinking of himself as Paul, the man, he was in his own estimation less than the least of all saints. But he had another point of view; for the weak, frail, tempted, sinning man was, by a divine call, an apostle of Jesus Christ. As such—one sent of God—he was the recipient of divine grace, "Unto me, who am less than the least of all saints, was this grace given." The transformation was absolute. As a bit of insignificant and practically worthless metal put into connection with a great electric battery soon possesses in itself the marvelous magnetic current and no one can touch it without tingling also with that current of power, so Paul, the weak, little man, brought into association with God, became possessed with divine grace and no one could touch him anywhere without feeling the pulse of the tide of power which surged through him.

It is given to exceptional men to have exceptional experiences. We can not literally duplicate them; but there is in a large sense a real apostolic succession. When one feels himself called to the Christian ministry he accepts, as Paul did, the obligation of making himself the vehicle of divine grace. He offers himself to God as a means by which he may reach other men. It is at once the glory that inspires him and the responsibilty that bows his face in the dust. No man should dare to stand in the temple as a minister of the Gospel unless he accepts this for himself. He is not there to make a speech. He is not there to glorify himself. He is there simply because he believes God has given him a message, a message that comes first to his own soul and humbles it and searches and floods it, and which then he passes on as the messenger to the people. The consciousness of

the commission leads him to stand, if need be, against the whole world.

It is perhaps the most common failing of the ministry to-day that it is too timid. In every walk of life there is the strenuous call for leadership. Nowhere is it more emphatic than in the building of the vast enterprises of the kingdom. He who receives a divine commission must expect to do things before which men will stand in wonder. Even the possession of that fire of the spirit which men sometimes call talent or genius, that which lifts one man above other men of his kind, even that comes at a most costly price. For the man who has it, if he is going to use it, is compelled to do things which would make timid souls shrink; to follow the beckoning of the visions that other men do not see, to defy their scorn, to be willing to dare something, to endure something—yea, all things—for the sake of the high achievement, the power for which one feels burning within him. So all the great things of the world have been done. The difference between the dull man and the bright man in the business world is that, while the first plods on in the same old rut, the second sees things to which the other is blind and dares to do what would frighten a less capacious soul. What a daring thing it is, from the standpoint of fifty years ago, to set the foundations and run up the mighty frame of one of our colossal office buildings! What a daring thing it was fifty years ago to fling the iron roadways across the western plains! What a daring thing it was to lay the Atlantic cable! And yet it was daring only because it outmeasured what men had done before. When genius accomplished it, it was found to be after all only the natural opening of divine Providence into larger powers for the human race.

Now, then, if, instead of the spark of genius or the high

born talent, the human soul becomes possessed by the Spirit of God, how much more true will it be that it is seized by a power that other men cannot weigh or measure and before which they stand in wonder or in scorn.

How daring it was in William Carey, the Father of Modern Missions, to go out to Singapore when the world—the Christian world—had not been aroused to the conquest of mankind for Christ! How daring it was for those men under the haystack to dream of carrying the banner of the cross in lands afar! How daring it was for the Pilgrims to come across the seas and for the apostle to start out from the Day of Pentecost to subdue the world to his Lord! And yet, as time has proved, this was in the spiritual sphere the natural development of the course of human events, under the impulse of the divine leading.

If you and I have a divine commission we must remember that we are in this glorious succession of those who have been led out of the ranks of men to lead on in the extension of the kingdom, daring to do things that other men count presumptuous but which, measured in the divine scale, are the logical effect of the work of the Spirit of God upon the human soul. Be sure to conform your work to God's plan. Do not drag down God's desires to the level of your own poor ambitions.

III. His conception of what his special work was, namely, to preach.

Doubtless he had a great many other duties, a vast amount of what we call executive work; but one thing he never lost sight of, "Unto me, who am less than the least of all saints, was this grace given, to preach." The minister "driven along dusty highways" is often at his wits end to know how to get the time and quiet essential to prepare for his public addresses. A bit from one of James Russell

Lowell's letters written from London is well applied by another to this need, "I am peacemealed here with so many things to do," he says, "that I cannot get a moment to brood over anything as it must be brooded over if it is to have wings. It is as if a setting hen should have to mind the doorbell."

The minister must live in the clear definition of his call. He is not called to be an editor, or a physician, or a reformer, or an employment agent, or a justice of the peace, or a scientist, or a politician, or a director of schools; but he is called to be a preacher. That is his throne of power. Doubtless he ought to be willing to do anything he can for his people; but if they ask him to find situations for those out of employment, or to nurse the sick, or to straighten out their legal troubles, or to adorn their dinner parties, or to hunt up infringements of the law, or to manage the schools, they must expect that he will hold all these other obligations absolutely subordinate to his supreme duty. "Versatility," says Theodore Munger, "is over-praised. The world is full of vagabonds who can turn their hand to anything. The man who does odd jobs is not the man who gets very far up in any job. The factotum is a convenience, but he is seldom a success."

In an abstract way we all want to magnify preaching. But I charge you to beware, as another puts it, "lest you do not ask enough of yourself." A man is tempted in the consciousness of the terrific outlay of strength in preaching to say—Is it not too much? But he must remember that everything costs in proportion to its worth. We think of the man who would write a great poem as dwelling on his theme day by day for months or years, brooding over it to give it wings; and of the artist as devoting years of study to produce the painting; but we may fairly ask whether

there is any art higher, more glorious, demanding more agony of the mind and of the soul than the art of preaching. An old Irish cook called to live in a minister's family twenty years ago, was simply amazed at the toil which the minister found it necessary to give to his sermons. Early and late she found him at it, until one day she said to her mistress, "My, but doesn't he have to work! Sure and I thought the praste opened his mouth and the words came out easy." No one who has not preached knows the agony of preaching, its cost in blood, in nerve, in anguish of mind and soul. Do not attempt to buy it cheaply; it cannot be done.

IV. His conception of his field of labor, "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles."

He was to preach to the Gentiles. It was not the kind of field which he naturally would have wished. One who was willing to be accursed of God, if that anathema would save his people, doubtless longed to work for them, to give his life to them; but God sent him, not to the Jews, but to the Gentiles. It was a terribly rough kind of parish, floggings, stonings, imprisonment, hunger, fastings, false friends and bitter foes, but he stuck to it, carried it through to the end and only relinquished it when death claimed him a martyr to his cause. Is it not a humiliating thing, as we think of Paul's devotion to work under hard conditions, to find so large a number to-day complaining of their work and restless to enter some new field? It is notorious that pastorates have come to be so short that in many localities they average less than the limit set for an itinerant ministry in other denominations.

Some of you have seen an incident that occurred at the reunion of President Roosevelt's college class some years

ago, as narrated by his ardent and over-eulogistic biographer, Jacob Riis, whose pen so often charms us with its winsome words. It seems that at the class banquet one of the men, who was a college professor, had been telling how that day of the Commencement Week one of the graduating class had come to bid him good-bye, and, on his inquiry of the boy as to what he was to do, he said, "Well, do you know, professor, there doesn't seem to be much of anything that is worth while." Roosevelt, who had been at the other end of the table, made his way around to where the professor sat and hit the table a blow with his fist that was meant for something other than the table, and said, "That fellow ought to have been knocked on the head. I had rather take my chance with a blackmailing policeman than with such as he."

There is nothing more fatal to success in any walk of life than to imagine for a moment that what one is doing is not worth while. And for any man who enters the ministry to look over the fence from his field into another, thinking of the rocks and the briars amid which he must work and of the apparently easy task in his brother's parish, coveting that task rather than his own, is to take out of the minister's calling that very aspect which we have just been urging, that the man is at work because God has called him. If he is there in response to a divine summons; if he is there with a message of divine love; if there are souls there to be saved, obstacles to the kingdom there to be overcome; let him go forward, mindful that he, in that difficult task, is simply following in the footsteps of the Son of man who said to one who impulsively declared his willingness to follow him, but who had not counted the cost, "The foxes have holes, and the birds of the heavens have nests, but the Son of man hath not where to lay his head."

The hardest path is by no means that which pays the smallest salary. If there is a man in the ministry to-day, anywhere, who has not upon his soul burdens to the limit of his capacity, I care not where he is, that man is not discharging in the largest sense the high calling of apostleship. God has different places and different spheres for those who accept this calling. But as I look upon my brothers, dearly beloved, men known to me in the richness of their faith and the devotion of their lives, who are now at work in Peking, in Tientsin, in Pang-Chuang, in Pasumalai and Bombay, in Beirut and Constantinople, I say to myself, What have these done that you should not do? If, in the devotion to this command of Christ, these choice souls, hearing this call, are fulfilling their ministry in lands afar, what are *you* doing here at home? There is nothing in the principle that has sent them which is not for you too; and it should take such a grip in your heart that, though you are in St. Louis and they are across the seas, you should be doing your part as they are doing theirs. What ministry have you received from the Lord Jesus? Take heed that you fulfill it.

Some of you, I understand, are to go out upon the Home Mission field. I rejoice in your commissions. I bid you Godspeed. You are going to privations, to pinching economies, to hard service. Thank God for it! Inasmuch as you are partakers of Christ's sufferings, rejoice! But you who do not go remember that you, too, are to accept for yourselves the same principle of sacrificial service. Roswell Dwight Hitchcock said to a band of theological students, something like twenty-five or thirty years ago, "Accept the service offered you, near or far, and then burn to the socket." I commend you to those words. Write them indelibly on your hearts. Some months ago a home missionary, living

in a very difficult field in the state of Missouri, sent word to our Superintendent that he did not see how he could make the ends meet any longer, that he must be relieved. When Dr. Wray went to him across the state and they sat up together into the early hours of the morning wrestling over the question, this heroic servant of the Lord finally said, "Well, this work must be done. If it is to be done, some one must bleed for it and it may as well be me." The test of your service and mine is whether that sacrificial spirit breathes through it.

V. His conception of his message, "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ."

The words were written late in Paul's life. He had long searched the Gospel with his keen intellect and had put to the proof its spiritual power by applying it to all sorts and conditions of men and had tested its ability to sustain his own soul in hours of trial. But when he tries to describe it he cannot find any words in the Greek language to express its preciousness and so he coined one—*anexichniaston*—which we translate as unsearchable, the unsearchable riches, riches so great that their limits cannot be traced. He feels like a little child dabbling its bare feet in the edge of the ocean and looking out to where the sea loses itself in the sky, seemingly immeasureable. Nay, more, he feels as does the youth when he begins to learn the mysteries of science and is excited at the world it opens, yet continually discovers as his search proceeds that he may go on and on for a lifetime and still only touch the border of the garment of scientific attainment. The Gospel is unsearchable riches; but it belongs to the apostle; and it belongs to us. It is our message for the world; and it is what the world is waiting for.

Whether we consider the crumbling monarchies and the moribund faiths of the Orient, the barbarism of Africa, the tyranny of Turkey, the caste system in India, the ethical monstrosities of China; or whether we seek to meet that wave of materialism that sweeps over the commercial prosperity of the nations of the Occident; or whether we take our stand amid the problems, industrial, social, political, of our own America; we come back to Christ and this Gospel as the only and sufficient solution. It is what the world is waiting for; it is what the human heart needs as it needs nothing else.

What is the greatest miracle in the world? I go into the observatory of the astronomer and he bids me look through his telescope. I see worlds of which I never dreamed before and I say, This is marvelous. I go to the laboratory of the biologist and through his microscope he shows me the marvels of the insect's wing, and I say, This, too, is wonderful. I go into the office of the surgeon and he shows me the X-ray machine with the power to look through substances which seemed previously to be impervious to light. He shows me how he can detect difficulties in the human anatomy and how thus surgery becomes a far more exact science than ever before, and I say, This, too, is marvelous. But the greatest miracle in the world is not the telescope, or the microscope, or the X-ray, or any other invention of man; but it is that power which is able to take a human soul steeped in its sin, stained with vice, and wash it clean; that power which transforms the man Saul, the youth of absorbing ambition and narrow bigotry, and makes out of him Paul the apostle.

And yet men turn from this power to use some other. Daniel Webster's admonition to the clergy some of you doubtless have read, "Many of the ministry take their text

from Paul and preach from the newspaper. When they do so I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the Gospel, saying, 'You are mortal. Your probation is brief. Your work must be done speedily. You are immortal, too. You are hastening to the bar of God; the judge even now standeth at the door.' When I am thus admonished I have no disposition either to muse or to sleep." What most men in the ministry need, I take it, is not to be told that they ought to preach the Gospel, for I am confident they try to do that; but to gain a larger conception of what the Gospel is. Years ago, for instance, a man in a prominent city church, of sweet spirit, of the clearest intellectual grasp on the things of the kingdom, but with a fatal gift of wit, was preaching upon what we call sensational themes, when he said to me, "I expect to get around to the Gospel, but I feel as if I must begin this way." In a pastorate extending over many years those who stood by did not discover that his method was changed or that the heart of evangelism came. I have asked myself sometimes whether there is not a great hunger, even in our greatest churches, which the ministry have been slow to appreciate. They will meet the real desires of the people when they most searchingly and constantly proclaim the Gospel.

But there is still another truth in Paul's apostleship and that is that it was Paul's. The Gospel is one. The messengers are many and the Gospel is defined to the multitude, not only by the abstract truth, but by the man who presents it and by the way in which he incarnates it. Paul's Gospel reached his churches in no small degree because Paul spoke it and because the one thing he knew was Jesus Christ and him crucified.

Young men, as you take this gift, understand the pre-

eminent quality is fidelity. We say to the soldier, Stand to your post. Your country's honor is staked on your fidelity. If you fail America is reproached. We say to the Christian, Stand to your post. Your brother's understanding of the reality of your Father's love is in the balance. If you fail, the kingdom halts. But we say to the Christian minister, Of all men on earth, be faithful to your calling.

If you are a man of tender heart and strength of personality you will come into the most intimate relation with many homes; confidences will be poured into your ears; week by week, as the messenger of grace, you will stand before men; year by year you will lead souls into the fellowship of the church; around you multitudes of children will be growing up, in all of whom you will have almost a paternal interest; your life will become interwoven with hundreds of other lives to whom you will be a spiritual father. There is no true man in the ministry who does not feel overwhelmed by it. O, guard your own life, not simply from abject failure, from flagrant vice, but from all those lesser weaknesses of the moral fabric which will lower the tone of the Christian life of those who must depend upon you. Fail not to live the high, true, noble, Christ-like life, lest by that failure you impair or destroy the faith of others to whom you were sent as God's messenger. "Be thou faithful unto death and I will give thee a crown of life."

May God "grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

AN EXAMINER'S REPORT.

Rev. Quincy L. Dowd sets the type for a more effective fulfilment of the function of an examiner by frequently visiting the Seminary during the academic year, and not only attending all the class rooms, but also sharing the life of the institution at Fisk Hall. His report to the Illinois State Association was heard with much interest. The following excerpts from it will be read with appreciation by the constituency of the Seminary:

"Your examiner has paid three visits to the Seminary during the past year. He also attended the class-room examinations and inspected the working plant in detail during the closing week up to graduation day. The members of the faculty and instructors gave every facility to the Board of Examiners in prosecuting the task assigned to them by the constituent churches. The Board of Directors invited the examiners to attend their sittings, thus to learn intimately the material and financial condition of the Seminary, what reconstruction is aimed at in making up next year's budget, and the plans to improve and expand the courses of study while effecting economies in management.

"And first let it be accounted that Chicago Theological Seminary takes high rank among our Congregational assets, material and spiritual. Our church resources and prospects are invested in this institution in incalculable measure after fifty years of labor and means put into it. The class-room work of each and every professor and its results make the impression that the aim is now as always to prepare 'able ministers of the Word,' and pastors 'thoroughly furnished unto every good work.' Your examiner cannot forbear

giving his word for it that our Chicago Theological Seminary is honorable before God and men for its honest and scholarly and free teaching, and for entrusting its students with the right of open speaking and full inquiry."

From the specific references made to the work of each professor, it will not be invidious to select Mr. Dowd's report of the impressions he received in the class rooms of those whose temporary service has closed, or whose permanent work has recently begun. "The New Testament work under Professor Votaw has brought the gospel life and teaching into clear searching light and given that whole view of the Master with the many special features of His mastery in ordered sequence, which must enable his students to preach the Christ with almost the sense of personal acquaintance and with that background which his first disciples had." "The chair, or rather platform, of Systematic Theology now held by Professor Beckwith has its traditions; and what they are is the glory of Chicago Seminary, as are those of the lamented Professor Curtiss in the Old Testament Department. But Professor Beckwith has introduced the young men to a formative principle in the study of theology which at once connects it vitally with their college work in psychology and philosophy—all pursued with first reference to the laws of experience and the grounds of reality, scientifically explored. The aim is to secure an experiental theology, an ethics that works in forming men and women after the image of Christ."

"The whole course of study culminates in producing men who will and can preach. The past year Professor Gunsaulus has given the training in the science and art of preaching. It is a unique and unparalleled kind of preacher-education by a living preacher, successful in his calling, who tells these cadets how to go at it, giving them artist proofs or studies from the great modern preachers, and the critique

of a sermon meant to do its work. In the actual voicing forth and enforcing this knowledge, the work of Professor Blanchard of the University of Chicago, continuing that of the beloved Chamberlain, is exceedingly satisfactory. We all know what crude, intractable, awkward, timid material is presented to make over into preaching stuff. But the professor does it in a surprisingly quick and effective way. The drill in thinking on one's feet, in having something to say, and saying it, in believing in yourself whether you do or not, and assuming an easy and self-respectful attitude to auditors—all this is kept up under a running fire of criticism and encouragement, which makes one wish to share it."

"Your examiner has taken delight in looking in upon the classes of the foreign Institutes. The young men in their care show remarkable parts and high promise of future usefulness in the churches. These Institutes at present are but in their small-clothes. They have immense growth and increase before them, if only our churches will seize this Jubilee year in which to contribute ample funds for scholarships and for its efficient teaching force. The marvel is now that so much is accomplished on so small an outlay and such meager support."

"Much the same may be said concerning the Christian Institute. Its two years' course, designed to prepare workers suited to special fields, meets a crying demand, and is fitting those who shall answer it by a thorough and solid course of instruction."

To the student body Mr. Dowd thus refers: "What values, what resources of mind and heart and experience, all turned into channels of Christian and public service, have we in these young women and young men. They are the called, the chosen, the sanctified and prepared personalities, ready for the Master's use in so many different fields, so widely spread. With all the alumni, they will ever know

the privileged halls that bred them, and will never fail in the 'homing instinct.' The right hand may forget its cunning, but not a Chicago nor a Yale student, not an Oberlin or an Andover man will forget his place of entering in and going forth in days of enlightenment. To look upon the class of men who have submitted to the united team-work of our corps of instruction, compels the conviction that the churches and Christendom at large will be secure and forwarded by their co-operation. Of the spiritual life cultivated in the Seminary and deepened through the ardent study of spiritual things, two signs appeared—one, the receipt read on the Fisk Hall bulletin, from the American Board for the Ransom Fund contributed by the students and professors toward the support of the Seminary missionary in South Africa, himself a graduate of the institution; the other sign spiritual is seen at the chapel noon-day service, when worship in word and song and prayer makes each day appear the latest and best of God's golden days."

"The Seminary buildings, too, constitute a valuable asset, a group of five, consisting of Fisk, Keyes and Carpenter Halls, Hammond Library and Carpenter Chapel, whose present value may be placed at a quarter of a million dollars. Carpenter Chapel, which would be an ornament even to an Oxford quadrangle, is used for daily service by the faculty and student body, and for concert courses given during the season, in connection with the musical department, under the efficient direction of Mr. H. A. Smith. Moreover, the churches are represented by a capable and energetic Board of Directors and Executive Committee, made up both of approved veterans in business and church service and of men coming into their prime of power, whose united aim is to commend themselves, and so the Seminary, to your suffrages and prayers and financial upholdings. For the first time an annual budget has been framed, and

the details of income and expenditure have been wrought out with utmost exactness. At present there are but forty churches out of more than two thousand churches of the Interior, which place this Seminary on their budget of benevolence. Cannot this number be multiplied at least tenfold? The amount specified in the Directors' budget to be raised this year from the churches is $12,000, but this small sum is the result of plans based on the most rigid economy and the husbanding of every penny, and upon such readjustment of the work of instruction to get the last ounce of energy and the last second of service out of these invaluable men. Let us remember that every kind of professional and expert learning means the highest cost per student in all lines of educational service. Shall not the preparatory teaching and study for the supreme profession and technical art of soul-winning and life-redeeming command all the resources needed from our churches?"

"Not the least valuable asset of our Seminary, in the opinion of those 'whose are the Father's,' is Rev. G. S. F. Savage, D. D., the only one of the founders remaining with us. This coming Jubilee year might well be crowned by the churches in raising a Founders' Fund, named in Dr. Savage's honor, a Jubilee offering sufficient to relieve the Seminary of all indebtedness on its buildings, and to create adequate endowments for every department of its life. We can if we will."

IN THE DEPARTMENT LIBRARIES.

With Professor Beckwith.

One who keeps informed as to the relation of systematic theology to the training of ministers cannot fail to be aware of the changes taking place. Only a comparatively short time ago theology was a compact system, its contents drawn ostensibly from the Scriptures, but to a great degree essentially a speculative construction resting on philosophical presuppositions. The emphasis is now, however, passing over to Christian experience and its interpretation. Not less but more reliance is placed on the Scriptures, since in the life and teachings of Jesus and in the presentation of these by the apostles is found the type of life which theology seeks to make real to thought. Psychology and ethics, which have never been neglected, are even more decisive than at any previous time in their influence on theology; psychology, resting on an experimental basis, is more exact and true to experience, and ethics, both individual and social, is more completely penetrated by Christian ideals and aims. The practical bearings of theology are attracting increased attention. "Will it work?" is the insistent query put to every doctrine of the class-room. The tendency is thus to make theology a servant of life; the teaching has to be capable of re-presentation to all kinds of human need.

In harmony with the tendencies just referred to, the Department of Systematic Theology in the Seminary has adjusted its teaching to meet the needs of the present time. A course in Christian ethics has been introduced into the work of the Junior year. The psychological basis of the

Christian life occupies part of the Middle year. Psychological pathology is treated, in connection with Professor Taylor, in a course on Evangelism with the Seniors. The psychology of religious experience is also offered as an elective. Thus the student who is later as a minister to make his appeal to the religious consciousness of men, while in the Seminary is made acquainted with its nature and the laws under which it may be appealed to and developed.

Several works of special interest to theological readers have appeared within recent months. Attention is directed to a few of these. Professor Beckwith's *Realities of Christian Theology* was published last autumn; at about the same time Professor W. A. Brown's *Christian Theology in Outline;* and a little later Professor Buckham's *Christ and the Eternal Order.* Professor F. H. Foster has sent forth *A Genetic History of the New England Theology.* In the translation of Rudolph Otto's *Naturalism and Religion* is a thorough-going discussion of the religious and non-religious conception of life and destiny which no minister can afford to miss. Professor William James' much-talked-of *Pragmatism* has recently come from the press, and one awaits with great interest his promised work on metaphysics which is to contain the final ground of his philosophy as over against idealism. For those who are studying Christian nurture no book lately published is richer in suggestion than that of W. H. Thompson, M. D., on *Brain and Personality.*

Among German works the following deserve mention: Pfliederer's *Religion und Religionen* (also translated); Zoeckler, *Geschichte der Apologie des Christentums;* Kirn, *Grundriss der evangelischen Dogmatik,* second edition; Haering, *Der christliche Glaube;* Wendt, *System der christliche Lehre;* Hermann, *Christlich-Protestantische Dogmatik* in "Die Kul-

tur der Gegenwart," pp. 583-632—a history of the various types of theology, and the present task of the theologian to develop his system from the inner necessity of Christian faith. A problem of pressing importance is discussed in two smaller works; a monograph on *Entwickelung und Offenbarung*, by Th. Simon, and a brochure *Absolute Offenbarung oder religiongeschichtliche Entwickelung*, by A. Matthes. On ethics two or three works may be suggested: Kirns, *Grundriss der theologischen Ethik;* R. Seeberg in "Die Kultur der Gegenwart," pp. 633-677, *Christlich-Protestantische Ethik.* A subject of profound interest is treated in a monograph, *Die Temperamenten und das christliche Leben*, by O. Brussau, to which one may add two brochures, *Kunst und Sittlichkeit*, by Hilbert, and *Natur und Sittlichkeit*, by Kropatscheck.

With Professor Harper.

There is no abatement of interest in studies which throw light upon the Bible. New literature is constantly appearing on the history and archaeology of ancient Egypt, Babylonia, Greece, Palestine and the other countries and peoples of Bible times. The gaps are filling up and the knowledge upon these subjects is becoming more complete and connected. Students are no longer contented with the isolated facts confirming or throwing light upon Bible statements which were hailed with such keen interest seventy-five years ago when excavating in Bible lands began. It is possible now to secure a broad understanding of the life and times, the thoughts and the mental atmosphere during the centuries when the men of the Bible lived and the Bible books were written.

This knowledge furnishes a basis for sound historical interpretation and it is the historical method of Bible study

which appeals to people today. The addresses of the prophets must be explained in the light of the circumstances which called them forth, the laws in the Bible must be judged by the social conditions they were intended to mitigate and the religious ideas and hopes which inspired Israel's heroes must be seen through the eyes of the men who experienced them.

A brief mention of some of the books which have been published recently will show how rapidly the material for the historical study of the Bible is increasing.

Investigation is especially active in Egypt. Prof. James Henry Breasted of the University of Chicago, has completed the translation into English of the historical material from ancient Egypt. It is published in four volumes under the title *The Ancient Records of Egypt.* These volumes should be read in connection with the plates in the publications of the Egypt Exploration Fund. With the text and pictures in these publications and Breasted's translation the English reader has easy access to those most interesting picture stories in which the ancient Egyptians recorded their history. Prof. Breasted has also published a most readable history of Egypt. He is now engaged in photographing and recopying the inscriptions still extant on the monuments in Egypt.

Prof. Flinders Pietrie has a new volume on *Researches in Sinai* and Prof. Steindorff on the *Religion of Ancient Egypt.* The *Book of the Dead* and the *Gods of Egypt* are recent monumental works by Prof. Budge of the British Museum.

The American School of Archaeology in Jerusalem is doing good work in Palestine. Dr. F. J. Bliss, the noted Palestine explorer, gave the Ely lectures in 1903 on the *Development of Palestine Exploration* and the lectures are now published in book form. There is a very valuable

series of articles coming out in the *Biblical World* on Modern Discoveries in Jerusalem by Prof. L. B. Paton of Hartford Theological Seminary.

The work done by the late Prof. Samuel Ives Curtiss in studying the remains of ancient religious ideas and customs to be found among the people living in Syria and Palestine today, opened up a field which is destined to be more and more worked. Prof. George White, a graduate of our Seminary and teacher in the Theological School at Marsovan is collecting material along the lines suggested by Prof. Curtiss and recently read a most interesting paper on the Remains of Blood Atonement and Sacrifice among the peoples of Syria, before the London Victoria Institute. The attention of missionaries and travelers is called to the importance of careful observation of these customs and new light is coming in rapidly. An illustration in point is the rapid discovery of the ancient sanctuaries on the hills in Palestine. These are the seats of the "high place worship" of the ancient inhabitants of Palestine which the historical writers in the Bible so severely condemned. Only two or three such places were known when Prof. Curtiss traveled in the country, but large numbers have been discovered since then. Several were located by Arthur Scott, a son of our Professor of History, in the region of ancient Petra while traveling with some companions in that region a year ago. Prof. A. S. Carrier of McCormick Theological Seminary, who visited Palestine last year, thinks there is evidence that the smaller sanctuaries which existed on almost every hill were so located as to face the great high place on the mountain dominating the particular region. Thus those southeast of the Dead Sea faced Mount Hor, those in North Palestine Mount Hermon. It would be interesting to find that the hill santuaries in Judea faced toward Jerusalem.

It is more difficult to work in ancient Babylonia and in

Mesopotamia, for these countries are under Turkish rule and it is usually impossible to obtain permission to excavate. The Germans have been especially favored in late years and have been allowed to explore the mound at Babylon. The results which have appeared in the publications of the German Oriental Society are of great interest. The German Archaeologists have also made important discoveries in the Hittite country.

The interest in Arabic studies is shown in a unique manner by the publication of two large volumes of *Oriental Studies* in honor of the seventieth birthday of the veteran orientalist, Theodor Noeldeke, which occurred in March of last year. Prof. Carl Bezold was editor, and articles were furnished by over eighty scholars from all parts of the world. A similar publication in memory of the late President William R. Harper is soon to be published.

An acquaintance with the results of these investigations in history, archaeology and comparative religion is fully as useful to the Bible teacher today as is a knowledge of the original languages in which the Bible was written. It is safe to say that the average minister will find this information of more practical value than Hebrew and Greek unless he be one who has a special aptitude for language studies. Schools for the training of ministers must recognize this. The natural approach to the study of the Biblical languages even is through the history, literature and archaeology. Instead of beginning with the language study and attempting to work out to the history and literature, the reverse order will, we believe, be found much more profitable. Begin by studying the life and customs of the people in Bible times and in this way secure a preparation for the language study. This is what Chicago Theological Seminary is undertaking to do. It aims to enlarge and enrich its Bible courses so that they shall reflect the very life and

spirit of the Bible and to take up the language at a time and in a way to make it a real help to interpretation. The study may then be adapted to the requirements of individual students. Some people will always find language the best clue to the life and thought of a people, others will get more from history and archaeology. The aim is not to know the language or the history for their own sake, but that they may help us to an understanding of the life and religion of the people to whom we owe our Bible.

With Professor Ferris.

Out of the abundant literature, including both books and articles, of interest to the New Testament student which has been issued in the last six months or more it is difficult to make a selection even for brief mention.

One will always turn with avidity to anything from the pen of that eminent historian and critic, Professor Adolf Harnack, who illuminates with his intellectual acumen and scholarship any problem he attacks. In his *Lukas der Arzt* (Leipzig, 1906) Harnack convincingly maintains the traditional thesis that Luke, a Greek physician and sometime fellow-traveler with Paul, is the author of both Acts and the Third Gospel. It is not necessary to posit documentary sources for the first fifteen chapters of Acts from another hand than Luke's, which has been worked over and fitted into the narrative with a travel document of a companion of Paul. When one turns to his later monograph, *Sprueche und Reden Jesu* (Leipzig, 1907), in which the author endeavors to reconstruct the other source of the First and Third Gospels, i. e., the collection of Jesus' teachings, while one is impressed with the keenness of his critique, the results are not so convincing as in the former work. Granting the major premise that both Gospels have

a common source for the sayings of Jesus, one is by no means compelled to the conclusion that this common source included only what is common to both the Evangelists; otherwise, one must conclude that not only did the First and Third Evangelists not omit anything found in the common source, but that each had some other source or sources of the sayings of Jesus for such of their matter not to be found in Mark's collection in his Gospel. Yet, despite disagreement with certain results the New Testament student will find much that is valuable in this brochure.

In this connection may be mentioned a suggestive article by Professor James H. Moulton in the *Expositor* for July on *The Epistle of James and the Sayings of Jesus*, in which article is advanced the thesis that James, the son of Joseph and Mary, Jesus' brother, is writing to Jews as a Christian, using the sayings or sentiments of Jesus without expressly referring them to Jesus. He drops the reference to Jesus as Messiah in 1:1 and 2:1 as incompatible with a Christian's writing to Jews.

One can hardly look for anything new on either side of the question of the Virgin Birth, so much has been already written on this theme. Still, one might profitably note Vincent McNabb's *St. Mark's Witness to the Virgin Birth* in the April *Journal of Theological Studies,* in which it is shown that the silence of Peter (who is the real source of the Gospel) cannot be used against the fact of the Virgin Birth, since the Gospel is in fact Peter's evangel, i. e., the message of an eye and ear witness, hence dealing only with matters from the Baptism to Resurrection coming more or less directly under Peter's observation. The Rev. Louis M. Sweet, in his *The Birth and Infancy of Jesus Christ According to the Gospel Narratives,* (Philadelphia, 1907) adds nothing new to the usual argument for the fact of the

Virgin Birth from the moral uniqueness of Jesus. It lays too much emphasis on the necessity of a unique physical origin for Jesus to account for his uniqueness in character, teaching and influence, instead of giving a more careful estimate of the historical evidence for or against such a unique origin. While the author recognizes that the shifting of emphasis from the resurrection to the birth of Jesus by the second century was due to the change of interest from the messiahship of Jesus to the reality of his earthly life, he seems to fail to appreciate the changed interest today which concerns itself more with the teachings of Jesus and their bearing upon social problems of the present and makes the question of his physical origin of less immediate importance.

With Professor Scott.

During the past year a decided tendency has shown itself in science and philosophy, as well as theology, towards an ideal conception of the universe, a metaphysical, constructive, systematic conception of being, and a movement from the predominantly critical and historical in theology towards bodies of doctrine. Two German reviews have so far recognized this tendency that one, the *Zeitschrift für Theologie und Kirche* (liberal) has changed its character to become an "organ für systematische und prinzipielle Theologie," while the other (conservative), the *Neue Kirchliche Zeitschrift,* has begun to issue a quarterly supplement devoted to "the theology of our day." This tendency in Germany will doubtless soon show itself in English-speaking lands.

The two most important theological books of the past year are Wendt's *System der Christl. Lehre,* the first part of which is published, Göttingen 1906, and Häring's *Der Christliche Glaube,* Calw, 1906. The first, though of the

critical school, breaks away from the Ritschlian rejection of metaphysics in theology, and the latter shows a strong religious tone, and in his eschatology is much fuller than Ritschlian men, with whom he is classed.

A number of books on "The New Theology" attracted notice this year. One bearing this title by A. S. Mories, London, Wall & Co., 1907, pp. 80, is a very fine attempt by a layman to restate Christianity in the light of modern thought. He identifies it with the final results in religion which can be reached by human reason. The most enlightened mind, he holds, agrees with the summary of the gospel, which unites love to God with love to man in perfect harmony. This is a book that would help scientific men who are feeling their way towards religion. See also A. Cook, *Theology Up-to-date*, London, Griffiths, 1907, *s.* 2-6; J. Warschauer, *The New Evangel: Studies in the "New Theology,"* London, J. Clark, 1907, *s.* 2-6; W. L. Walker, *What About the New Theology?*, Edinburgh, T. & T. Clark, 1907, *s.* 2-6; and F. Harrison, *The Creed of a Layman: Apologia pro fide mea,* New York, Macmillan, $2.00.

Pope Pius X has just issued instructions for the publication of a revised text of the Vulgate, admitting that the current editions contain many errors. The Benedictine Order is entrusted with this work, and it will doubtless be some years before this authoritative Latin Bible appears.

Practical Theology, to which Chicago Seminary is giving special attention, is receiving renewed study in Germany. Prof. Carl Clemen of Bonn has just begun the publication of a series of essays by himself and others entitled *Studien zur Praktischen Theologie.* The first essay, by himself, is on *Reform der Praktischen Theologie;* the second by Prof. Karl Eger of the Preacher's Seminary in Friedberg, discusses the weighty subject of "The Education for the Min-

istry of the National Church," or "Does the Present Thorough Theological Preparation for the Work of the Parish Ministry Prove Itself Well Grounded, and Is It Adequate?" He thinks it is; but because of certain shortcomings advises men who have taken the theological course in the university to take a year in a preacher's seminary to better prepare for the practical work of the ministry. The third by Rev. H. Haupt of N. Tonawanda, N. Y., discusses *Die Eigenart der Amerikan. Predigt,* which he finds marked in distinction from German sermons, by three features: (1) the absence of a church year in America; (2) the sermon is influenced by the character of the American people—progressive, interested in social problems, and great spread of education, and (3) by the individuality of the particular church or denomination and of the particular minister himself. He says the Congregational Church has "the best and most influential preachers."

Harnack in a very striking article in the *Christliche Welt* of June 20 on "Disturbances of Church Faith and Piety," says the great question now is not how to reach unity of belief and action among Christians, but how to keep religion itself alive in the next generation? He says the differences among theologians are small and are becoming smaller. He finds only one great question far from solution—that is Christology—and maintains that not till historical critics forsake their fondness to level and make trivial great historical personages, and acquire vision, knowledge and means of expression sufficient to justly grasp the unique; not till they can go back to the origin of phenomena without losing a sense of their worth, will this problem be solved. Especially "there must take place within the evolutionary treatment of history a recognition of the unique nature of personality, a conviction that no

conception of species binds it and no limit can be set to its greatness and activity," before this problem can be solved. He laughs at the idea that we have greater problems of science and religion to solve than had Kant, Humboldt and Goethe. He says "what is new is, that the problems formerly in the study rooms of scholars are now abroad among the people," but "it is the same in the deepest questions of religion."

Two important works on the Fourth Gospel appeared last year: one is H. L. Jackson's *The Fourth Gospel and Some Recent German Criticism,* Cambridge, University Press, 1906, *s.* 3-6; the other is E. F. Scott's *The Fourth Gospel—Its Purpose and Theology,* Edinburgh, T. & T. Clark, 1906, *s.* 6. Of these two books Prof. Holtzmann, the old master of New Testament criticism, says (*Theol. Literaturzeitung,* July 6, 1907) they are "learned products of scholarly men, and without doubt the most important contributions in this department which the book market of recent years has offered us."

A good piece of work has just been done by Dr. Edgar J. Goodspeed and a group of his students at the University of Chicago. It is entitled "Index patristicus sive clavis Patrum Apostolicorum operum, ex editorie minore Gebhardt Harnack Zahn lectionibus editiorum minorum Funk et Lightfoot admissis," Leipzig, Hinrichs, 1907, M. 3.80; and is a complete concordance to every word in the text of the Apostolic Fathers. It will be of much service grammatically, lexically, and historically to all students of the post-apostolic church.

A recent *History of Methodism in Germany,* by J. Jungst Giessen, Töpelmann, shows that Methodism abroad is more inclined towards union than it is in America. In 1896, the mission of the English Wesleyans in Germany was taken

over by the Methodist Episcopal Church, and in 1898, the United Brethren in Christ there were also absorbed. Now the American M. E. Church conducts all this work in Germany, with 162 preachers, besides 54 more in German Switzerland. The "Evangelical Association" of America still keeps its independent work with 137 pastors in Germany and Switzerland.

Prof. W. A. Brown in his review of Gennrich's important book on *The Doctrine of Regeneration, the Central Doctrine of Christianity Considered from the Point of View of the History of Doctrine and the History of Religion,* Leipzig, Deichert, 1907, sums up its positive results as follows (*Review of Theology and Philosophy,* 1907, July): "Regeneration is the fundamental Christian doctrine, because it is the doctrine which brings to clearest expression the greatness of the change which is introduced into human experience by faith in Christ. It is the utterance of the Christian conviction that it is through Christ alone that man realizes his true destiny as man, so that all life which is less than Christian has failed to understand that which life itself means at its highest and best. So defined, it is the obverse of that which, from another point of view, we call faith. Faith is the description of the new life, as far as it is part of our conscious experience. Regeneration is the name which we give to the life of faith when it is interpreted in the light of its divine source."

Some historical works which a pastor would find very profitable for his fall reading are: C. Schmidt, *The Social Results of Early Christianity,* translated by Mrs. Thorpe, London, Pitman, 1907, *s.* 3-6; Prof. G. T. Stokes, *Ireland and the Celtic Church,* sixth edition, London S. P. C. K., 1907, *s.* 5, and T. Hughes, *History of the Society of Jesus in North America,* London, Longmans, 1907, *s.* 15.

The question of material aid to students, especially students of theology in our seminaries, is frequently discussed, and sometimes condemned. Critics speak as if colleges and universities did not favor such a step, whereas such aid is increasing in colleges and universities. They speak, also, as if the model universities of Germany favored no such thing. In the interesting book of Bassermann *Wie studirt man evangelische Theologie?* (1905 p. 59) he shows on the contrary how many financial helps are offered poor and worthy men studying for the ministry. The lecture fees, which are about $20 a year, may be postponed till six years after graduation or remitted altogether. Then follow a great number of scholarships in all the universities, "without which," he says, "many a man who afterward became an able clergyman would never have reached his goal." They were founded by individuals from a great variety of motives: by families for their sons and others, by cities, by particular church districts, and by the State itself. Many conditions accompany these gifts; sometimes a recipient must pledge himself to exercise his ministry in a certain state. Another help to theological students is the "free table," which is found at all the universities except Bonn, Heidelberg, Rostock, Strassburg and Tübingen. This provides dinner daily free to all who are admitted to it; in a few cases also supper. This common table is often quite a social center and very useful as such. Finally there are students' houses in which rooms at very low rates or entirely free are afforded with or without meals. These form a home center of much value, especially in cities. A senior student is president of the house and one of the professors or other superintendent has general charge. There are eighteen such houses at German universities for theological students, and in some of them, such as the

famous "Stift" in Tübingen, the course in theology is reviewed and supervised by the officers of the house with the students.

With Professor Taylor.

An invaluable survey of the fields for religious, educational and social work, and of the progress in cultivating them by the closely related ecclesiastical, academic and social agencies, is presented in the remarkable series of eight volumes, reporting "The Congress of Arts and Science," held in connection with the St. Louis Exposition of 1904 (Houghton, Mifflin & Company). These summaries of the century's progress and the present problems in the history of religion, the Old Testament, New Testament, and Church History given in Volume II; and in the nature and expansion of religion, in the educational function of Christianity, in religious agencies and work, in personal and social religious influence contained in Volume III, are all given by the master minds in America and Europe, who are at work in each sphere of effort thus presented.

No more condensed, yet comprehensive, statement can be found of the present status and pressing problems along every great line of human inquiry and effort than in these massive volumes. They afford a permanently valuable work of reference, registering the achievements of the arts and sciences at the close of the Nineteenth Century, and stating the unfinished work before scholars and field workers at the opening of the Twentieth Century. Not the least valuable service they render is the demonstration of the fundamental relationships of our knowledges and achievements, and the closer correlation and co-operation being promoted by critically constructive work in all fields of research. At no other occasion ever held in America

have so many eminent specialists gathered from every part of the world to exchange views and values with each other, and with all who heard or read their masterful summaries. In so doing they have registered the way marks of the progress of civilization, and made an original contribution to our encyclopedia of knowledge.

In "The New Basis of Civilization," the brilliant and versatile Professor Simon A. Patten, of the University of Pennsylvania, presents a wonderfully suggestive critique and forecast of our present day civilization. The ten brief chapters of this little book, incisively as comprehensively state the new basis for progress being laid in our modern resources, in our view of heredity and family life, in our social and class consciousness, in our recreation and amusement, and in the new type of character and social control being evolved. The minister and every one at work with men, women and children cannot fail to get both inspiration and practical suggestion from this volume and two others whose titles follow.

Mr. Joseph Lee in his "Constructive and Preventive Philanthropy" renders a somewhat similar service in specifically treating the methods and agencies of philanthropic effort, in which the churches are all interested and many of them are engaged. And Mr. William H. Allen in his "Efficient Democracy," with critical yet constructive purpose, lays bare both the reasons for lack of efficiency and the requisites to efficient administration in public and private, civic and religious humanitarian work. All three of these books might well be added to the library of every parish and minister, and be used as a text book in the training of workers. (The three volumes above noted are published by the Macmillan Company.)

Two volumes, treating the bearing which Christian insti-

tutions and the acute transition in the social order have upon each other, are of independent yet supplementary value. Professor Walter Rauschenbusch, of Rochester Theological Seminary, in his "Christianity and the Social Crisis," devotes one-third of his volume to a suggestive historical analysis of the social elements in the Hebrew prophets, the aims of Jesus and the impetus of primitive Christianity. Upon the basis of the emphasis which primitive Christianity lays upon social ethics and ideals, he raises and answers the question, "Why has Christianity never undertaken the work of social reconstruction?" Showing that the causes which account for this failure are passing away in modern life he analyses the present crisis, and considers that the stake of the church in the social movement is a call to mobilize the moral forces latent in Christian society for the progressive regeneration of social life. He closes his volume with a trumpet call for the new apostolate demanded by the leadership of such a movement. (The Macmillan Company.)

Professor Shailer Matthews, of the University of Chicago, confines his inquiry to the effect of the social crisis upon the church in his book on "The Church and the Changing Order." He views the crisis as that of the church at those points of contact or conflict at which the new age brings to bear its critical scholarship, its social discontent and its materialistic ideals and methods upon the ancient discipline, the living faith and the latent resources of organized Christianity. His volume closes with a ringing call to heroic and self-sacrificing struggle under his concluding chapter title, "The Sword of the Christ." (The Macmillan Company).

No more significant or hopeful results have been produced by modern social scientific literature than are to be

found in the volumes on marriage and the family, which have been produced within the last few years. Beginning with Westermarck's "History of Human Marriage," this most recent literature of the family may fairly be said to have reversed the view of the preceding quarter century. As summed up in the articles on "The Family" and "Ethnography" in the ninth edition of the Encyclopedia Britannica, the scholarship of that period conceded promiscuity to have been the primitive sex relationship. Since then the emphasis has been restored to monogamous marriage, of both the animal and human types. The latest and perhaps the most ably critical study of this ethnological data is "Kinship Organization and Group Marriage in Australia" by Northcote W. Thomas (Cambridge University Press, G. P. Putnam's Sons). He concludes that the theory of group marriage as a prevalent type is not supported by Australian data. If it were he adds "We should still be far from having established promiscuity and group marriage as a stage in the general history of mankind."

The ethics and ideals of sex development, of marital relationship, and of home as the "parental matrix" for the development of child life, have been strengthened and broadened. Contributing valuably to these ends, from varying points of view, but with a common loyalty to the scientific spirit and method, the following volumes may be noted: "Sex and Society," by William I. Thomas, of the University of Chicago, being nine studies in the social psychology of sex (University of Chicago Press); "The Family," by Elsie Clews Parsons, Ph.D., Hartley House Fellow and Lecturer in Sociology, Barnard College, an ethnographical and historical outline with descriptive notes, planned as a text book for the use of college lecturers and the directors of home reading clubs (Put-

nams); "The Family," by Helen Bosanquet, dealing with the family history and the modern family in their psychological, economic, personal and social relations (The Macmillan Company). Most comprehensive of all and the best single work of reference is George Elliott Howard's "A History of Matrimonial Institutions" (University of Chicago Press), which summarizes and criticises virtually the entire literature of the family, and discusses both the present status and problems of the family with which we are now confronted. The three volumes of this exhaustive work are in themselves a literature of the family, which does credit alike to the American scholarship of the West and the practical purpose of the author to furnish an authoritative treatment of the evolution of the family in nature, history, law, industry, ethics and religion.

In "The Saint" we have the masterpiece of Antonio Fogazzaro, the Italian novelist and senator. It is of profound interest in powerfully portraying the liberal and even evangelical Christian spirit fermenting in the mass of Catholic lay people. The author's evident loyalty to Mother Church, coupled with his high patriotism for United Italy, have made his volume the mouthpiece of the Italian Christian Democrats not only, but of multitudes of intelligent and loyal Christians of the Catholic church everywhere. The sad fact that it has been placed upon the "Index" seems to have increased its circulation. It will give every fair-minded Protestant a fairer view of Catholic Christians (Putnam).

THE HAMMOND LIBRARY.

During the past few months shelf room for several hundred books has been provided in the upper room of the library where books and pamphlets that are rarely required for reference may be placed. New books are now put on reserved shelves at the left of the entrance to the library, where they are kept for a month after being catalogued, subject to special rules. An extra card catalogue of these books is placed by their side which is cumulative, containing names of books received for a year past. This arrangement has been of great convenience both to students and to friends of the Seminary who wish to keep informed concerning the most recent accessions to the library. During the summer months the Acting Librarian, Miss Florence M. Freeman, is being aided by Mr. J. G. Tontz of the Senior class in cataloging the large and valuable library bequeathed by the late Professor Samuel Ives Curtiss to the Seminary. This will make available for special students a choice literature on subjects directly connected with the Old Testament. The chief need of the library just now is not only more room but also better lighted room which can be used by students for reference purposes—a condition which is encouraged with steadily increasing effect in all departments of instruction.

THE CHRISTIAN INSTITUTE.

The announcements of the Christian Institute courses in preparation for the ministry, missionary and for the lay work of the churches have aroused much interest and are greeted with enthusiasm by the home missionary superin-

tendents. Much emphasis will be placed upon training for Sunday School and mission work. Courses given by the Seminary professors in these subjects will be supplemented by special work offered by Professor Ferris and Miss Fensham.

The services of Mr. E. C. Knapp have been secured as lecturer on Sunday School methods and administration. Mr. Knapp has had exceptional training for acquiring expert knowledge and experience in this line of work. During his under-graduate course at the University of Michigan, he served the Students' Christian Association most effectively as its secretary. While taking part of his theological course at Hartford Seminary he won distinction as superintendent of the Fourth Church Sunday School, which by reason of his organization and leadership grew from a membership of 400 to a total enrollment of 1,400. Called to New York to take the superintendency of the Broadway Tabernacle Sunday School, he continued his theological course at Union Seminary. The Hartford School of Religious Pedagogy, whose courses he took while in the Seminary there, secured his services as instructor last year. The Sunday School movement in the state of Connecticut received much impetus and co-operation from Mr. Knapp who rendered good service out in the state. His summer vacations have for years been spent in addressing Sunday School teachers, Institutes and summer assemblies on the subjects upon which he will lecture next year at the Institute. While completing his theological course at our Seminary it is expected that Mr. Knapp will, in addition to his lecturing, demonstrate the methods he teaches not only by filling public appointments, but also by his superintendency of a Sunday School. These special advantages for the study of Sunday School work will be open to the Seminary students.

Extension lectures are projected by the Institute on Missions, Bible School Administration, Bible Studies in the Old and New Testament and other topics. Correspondence is invited from those who wish to profit by the establishment of such centers.

Professor Ellis has rendered important service for a week at Washburn College where he spoke every day at the chapel service on "Finding God in the Struggle for the Higher Life," gave a Bible study every evening on "Jesus' Principles of Right Living," and held conferences with the students on the religious life, the call to the ministry and other forms of Christian service. During the entire academic year he conducted the Wednesday evening Bible study at the Tabernacle Church, Chicago, on "The Great Beginnings of a Great People," and gave a course of six evening studies at the Union Park Church on "Jesus and Life's Enthusiasms." He addressed the Rochester Academy, Wisconsin, at the graduating exercises, on "Christ-born People," and the New England Church on "The Bible School and the Home."

Miss Florence A. Fensham, in addition to her instructorship at the Institute, has been a resident at Chicago Commons, where she had charge of the delivery station of the Chicago Public Library and is serving as Superintendent of the Tabernacle Bible School. She also conducted an adult class in the Sunday School of the Winnetka Congregational Church. She has given addresses on missionary and settlement work at many churches. The booklet on Micronesia to which she contributed largely, at the request of the Woman's Board of Missions of the Interior, has been received with much satisfaction and widely used to great profit.

Miss Tinnie L. Wait, one of the first graduates of the Christian Institute, who has been at work in the Deaconess Home and Hospital at Pana, Illinois, for the last two years, has accepted a call as church visitor in Seattle where she begins work in the autumn. Miss Eva L. Benson, of the class of 1906, was appointed Dean of Women at Fisk University, Nashville, Tennessee, and President Merrill speaks in high appreciation of her work.

THE INSTITUTES.

The German Institute is strengthened by the accession to its teaching force of Dr. M. E. Eversz, who enters upon his professorship of Practical Theology in the autumn, and by its closer connection through him with the growing home missionary work which he superintends for the Congregational Home Missionary Society. He reports for 1906 that seven German churches were organized, seven built houses of worship, three secured parsonages, and that there was a net gain of 417 members and $626 in benevolent contributions. Two-thirds of the German churches are now self-sustaining. This record is the more remarkable since, as Dr. Eversz writes, "the figures for the denomination are headed the other way." Since the first of April he has visited nearly all the German churches in California, Oregon and Washington, during which trip he helped organize three churches for which he had no missionary, dedicated one church and a parsonage, and started three other churches on the way toward getting a church home. He reports: "Open doors on every hand, but no money or men to enter them. We are distressed with our very prosperity."

Professor Obenhaus's forthgoing work has been among the churches in Chicago and adjacent states, among whose pastors he moves as a brother beloved. With the concur-

rence of all his colleagues he is devoting his summer almost exclusively to graduate studies at the University of Chicago, the better to equip him for teaching the many branches assigned to him by the curriculum of the German Institute.

The German Institute has just completed twenty-five years of service, during this period it has graduated fifty-five men, besides teaching many other students who did not complete the course or who graduated from the Seminary. During this quarter century the German Congregational churches have increased from about forty to over 160

Professor Jernberg of the Danish-Norwegian Institute preached the opening sermon at the Western Association of Norwegian churches at Pullman, Illinois, and has met appointments at Poló, Wheaton, Brookfield, Ravenswood, Milwaukee and the First Church in Chicago.

The Danish-Norwegian Institute shares Professor Grauer with the Congregational Home Missionary Society, and also gains a share in the inspiration of his missionary work. His superintendency of the Danish-Norwegian churches began May 15th with his participation in the unique council of five Lutheran ministers and a large congregation of their people at Houston, Minnesota. Some of our Congregational ministers appeared before this Council to answer for the withdrawals from the Lutheran church following a revival and for supposed false teachings. It furnished Professor Grauer and his brethren a rare opportunity to give information concerning Congregational churches in that region and won the sympathy of many in the Norwegians. He thought "it greatly strengthened our beliefs and principles and the reasons for doing work among the Lutheran church, so that opposition will not be intense

hereafter." In the same town he served as moderator of a conference of Free Evangelical churches and missions among the Danes and Norwegians. Different church fellowships were represented from North and South Dakota, Minnesota and Wisconsin, Iowa and Illinois. A committee representing all the groups was appointed to direct an evangelistic campaign, and work on the problem of organic union. Of the twenty-five ministers from seven states attending the Western Association of Danish-Norwegian churches at Pullman, Illinois, nineteen were former students of our Institute. A new church organization with a site for a new building is the outgrowth of a tent mission carried on last summer by two students of the Institute, John Loe and Thomas Hansen; the latter is now pastor of the church. Our Danish-Norwegian paper, "Evangelisten," is constantly enlarging its circle of subscribers, 5,500 copies being now published every week. With its ocean steamship ticket agencies, money order department, and book business, the office of the paper handled nearly $50,000 during the fiscal year. Its new and competent editor and manager, Mr. Ingvald Andersen, was publicly installed in his double office, at the meeting of the Western Association of Danish-Norwegian churches.

One of the seniors of the Danish-Norwegian Department is working a new field in Cleveland, Ohio, another is at work in Boston, a third is engaged in summer tent work in Minnesota and a fourth has so won the people of his field in South Dakota that they have given him a call, in their church to take effect when he graduates next year.

THE SWEDISH INSTITUTE.

Professor Risberg, of the Swedish Institute, also began his superintendency of the Swedish churches in May, and has visited them in Ohio, Pennsylvania, New Jersey, New York and Indiana. In some places there were new houses of worship; in others new parsonages built; in still others new churches were organized, since he visited these states, as has been his custom every few years. During the summer's trip he preached thirty-two times, and addressed the ministers of the Swedish Congregational and Free churches from Greater New York. In the West he visited the churches in Missouri, Kansas, Nebraska, Iowa and Illinois. Professor Risberg calls attention to the value of a new volume written in the Swedish language, and richly illustrated, bearing the title, "Ned Penna Och Kamera Genom Loftets Land" (With Pen and Camera Through the Promised Land).

At a conference on training men to preach to our foreign populations held in Boston, June 14, where Professor Scott represented our Seminary, a committee was appointed to see if it were possible to have Andover Seminary, the Baptist Seminary at Newton Center, Mass., and Boston University combine to support a training school for Italians and Finns in or near Boston.

PARTINGS AND GREETINGS.

We will welcome back to the west, if he accepts the presidency of Drury College, our former President, Dr. J. H. George. His long continued service of that growing and promising institution as its loyal friend and active trustee, logically led to the frequently preferred and at last persuasive choice of him for its presidency. We will heartily greet his return to the fellowship of our Western churches and institutions, and extend to him and to Drury College our congratulations.

The faculty has been honored to count Professor Clyde W. Votaw one of its members for the past two years. It appreciates the courtesy of the University of Chicago in allowing the Seminary to share so largely the scholarly service and spiritually minded work of this son of Congregational ancestry and training who has enriched his heritage by his own learning, authorship and teaching. The regret with which we part with Professor Votaw is shared by him; for he has given token of the pleasure with which he has served the Seminary and the reluctance with which he ceases the work in it, which he learned to love so well. Professor Ferris, whom we welcome as his successor, will profit by the substantial foundation laid by Professor Votaw for the permanent upbuilding of the New Testament Department, and the latter will take pleasure in the rare scholarship and spiritual enthusiasm which Mr. Ferris brings to its work.

Professor Ferris, with his mother and sister, are to make their home in Keyes Hall, in the apartment formerly occupied by Dr. George and his family. The location of their home under the Seminary roof will add much to the homelikeness of the whole institution.

Miss M. Emerett Colman has rendered such efficient service to the whole Seminary in her work at the office in Fisk Hall that the Directors recognized the permanency and scope of her official status by giving her the title of Office Secretary.

After sixteen years of most faithful and efficient service as caretaker of the Seminary buildings, Mr. E. S. Towne has resigned the work in which he has won the respect of all for his personal character and the fidelity of his work. He and his family will be much missed from Fisk Hall.

WITH THE PROFESSORS AFIELD.

The alumni and friends of the Seminary and its Institutes have a right to know what public service the professors and instructors are rendering in addition to the work of the class room. We note some of the special occasions in which they have participated, but cannot take account of the many more appointments they have met in and far beyond Chicago in supplying pulpits, helping their brethren in times of special need, and taking part in ecclesiastical councils of ordination and installation.

Among the extramural duties performed by Prof. Scott in the spring period were speaking on behalf of the Seminary Feb. 10 in Sterling, Ill., March 3 in Grace Church, Chicago, March 17 in the Second Church, Rockford, March 22 preaching the sermon before the local association in Somonauk, Ill., and making the annual presentation of the Seminary in Evanston April 21. May 11-13 he attended a conference of students of the University of Illinois with Prof. Hill of McCormick Seminary, and Rev. David Fales, of the class of 1902, at which the claims of the ministry were presented. He spoke (1) on Motives for Entering the

Ministry, (2) on Considerations to Decide the Choice of a Life Work, and (3) on The Ministry Required in Our Day, at three separate meetings, besides having interviews with a number of men privately.

At Drury College, Springfield, Mo., for five days he addressed the student body in chapel and Young Men's Christian Association meetings, and met many for private conference. One man, at least, comes from Drury next fall to the Seminary. He also addressed 300 students in the State Normal School here, on The Character Building Influence of the Teacher.

June 10-13, he visited Princeton University and gave information about the need of more men for the ministry. He then attended, June 14, a conference in Boston on the work of our churches and seminaries among the foreign population. June 30 he spoke on the work of the Seminary, in Morris, Ill., and took up an offering for its support.

Prof. Scott arranged also for a committee of students and Rev. Fred Staff of Grand Rapids, Wis., class of 1897, to visit different colleges and present the claims of the ministry upon students. Among the colleges visited were Wheaton, Beloit, Knox, Tabor, Iowa, Simpson, Illinois, Olivet, Washburn, Monmouth, Carleton, and the Universities of Wisconsin, Michigan and Minnesota.

Professor Harper read a paper before the State Association of Illinois on "Accepted Results of Biblical Criticism," which was published in "The Advance" at the request of the Association. He preached the Baccalaureate sermon before the graduating class of Doane College at Crete, Nebraska, and gave the address at the dedication of the Lee Memorial Chapel and Whitcomb Conservatory of Music at that college. At the Congregational Assembly in Frankfort, Michigan, he gave a series of Old Testament studies.

Professor Gunsaulus, in addition to the exacting demands upon him as President of Armour Institute, pastor of Central church, and Professor in the Science and Art of Preaching at our Seminary, has since April 1st lectured as far north as Winnipeg and as far south as Texas, as far west as Tecumseh, Nebraska, and as far east as the City Temple, London. Between times he has filled his place on the program of the week of prayer at Oberlin College, and at the State Association at Quincy, Illinois. He also filled the apointment for which the lamented Dr. John Watson (Ian MacLaren) was announced at the University of Chicago. He spoke with President Roosevelt at the dedication of the new Industrial Training School at Indianapolis. His new book bearing the attractive title of "Higher Ministries of Recent English Poetry" was dedicated to the Senior class in our theological seminary.

Professor Beckwith represented the Seminary and had a part at the inauguration of the Rev. David N. Beach, D. D., as President of Bangor Theological Seminary. The ceremony took place on Tuesday evening, June 4. President Day, of Andover Theological Seminary, and Professor Ropes, of the Harvard Divinity School, also shared in the same service.

Professor Beckwith is the department editor of theology, philosophy, ethics, and biographical sketches of writers on these subjects in the new revision of the *Schaff-Herzog Encyclopedia* to be published by the Funk and Wagnalls Company of New York. The work is being prepared from a translation and condensation of the third edition of Hauck's *Realencyclopedie* now appearing in Germany, with additions by English and American authors. The first volume has just been completed, and the remaining eleven volumes will follow in due time.

Professor Taylor's academic appointments have included his annual engagement with the Student's Christian Association at the University of Michigan; an address before the University of Wisconsin; participation in a conference on the duty of the church to our immigrants at the Convocation of the University of Chicago; addresses at the sixtieth anniversary at Iowa College, and a ministerial institute held in connection therewith, on the supply and training of the ministry; an address before the Collegiate Alumnae at Columbus, Ohio; commencement addresses at the twenty-fifth anniversary of Yankton College, South Dakota, and at Eureka College, Illinois; an address before the Union Seminary Alumni, New York City, on the "Realignment of the Training of the Ministry with the Life of To-day."

With former students on their fields he has recently spoken on special occasions for Rev. R. S. Osgood, '98, at Belle Plaines, Iowa; Rev. B. S. Winchester, '95, at Winnetka, Illinois; Rev. Victor L. Greenwood, '02, at West Maywood; Rev. G. D. Yoakum, '06, at Hubbell, Michigan; Rev. J. S. Gould, '94, at Hancock, Michigan. He represented the Seminary at the Illinois Congregational Association at Quincy, and at the Michigan Association in Hancock, where he spoke on the "Training of the Ministry," addressed a citizens' mass meeting in the opera house on the "Christian Ideal of the City," and a public meeting of the Congregational church in Calumet. Among the special appointments he has recently met were the following: With the Plymouth Congregational church at Minneapolis, representing the National Conference of Charities and Correction; the Classon Avenue Presbyterian Church, Brooklyn, at the banquet of their Men's Club; the New York City Y. M. C. A.; the Chicago Congregational Ministers' Union at

Chicago Commons; the Chicago Christian Endeavor Institute, and the Young Women's Christian Association Conference for Students at Lake Geneva, Wisconsin. In addition to these special engagements, Professor Taylor has served on the Charter Convention of the city of Chicago as chairman of the committee on Public Education; as a Director of the Chicago Public Library, and as a member of the Special Park Commission of the city of Chicago. He contributed the article on "Congregationalism and Social Reform" in the revised edition of Bliss' "Encyclopedia of Social Reform."

WITH OUR ALUMNI AND STUDENTS.

It is interesting to see how many of our alumni are pastors of what may be called college churches. Dr. J. W. Bradshaw, of 1874, is in Oberlin, J. W. Ferner, 1876, is in Tabor, E. B. Dean, 1893, is beside Carleton in Northfield, H. N. Dascomb, 1896, has just gone to Grinnell, where Iowa College has its seat, and H. L. Strain, 1896, is pastor in Iowa City, beside the University of Iowa.

J. E. Kirkpatrick, 1895, after twelve years of devoted pastoral work, received recognition for his graduate work at Yale by the appointment to an Assistant Instructor in History last year.

Mr. T. C. Hunt, who has just finished Junior year, is having good success in his summer's work at Cragin, Ill. He has just received fourteen to membership in his church.

Rev. David Fales, Jr., 1902, besides his pastoral work in Galesburg, Ill., gives Bible instruction in Knox College. He did valuable service at the conference on the work of the ministry at the University of Illinois, May 11-13. He gave three strong addresses on: "The Minister as a Leader in the 20th Century"; "The Claims of the Ministry upon the Best Type of College Men"; and "What Is a Call to the

Ministry"? The last was followed by a personal interview with men.

Upon Rev. John W. Nelson, '95, pastor of the First Congregational Church of Kewanee, Ill., Leander Clark University, has conferred the degree of Doctor of Divinity.

Rev. F. B. Bridgman, class of 1896, and wife, were enabled by friends to return to their field in South Africa by a journey round the world, visiting on the way her father, Rev. J. D. Davis, class of 1869, in Japan. On their way they visited missions in Hawaii, Japan, China, Ceylon and South India. In a recent letter he gives an interesting account of this journey and closes with the words: "What an inspiration is the wider vision of the coming Kingdom! How faith in its universality has been quickened and the conception of its growth enlarged! Henceforth interest in cable despatches will be more cosmopolitan, missionary magazine articles on any land will receive closer perusal, and I trust prayer for every part of the world vineyard will be more sympathetic and earnest."

The Rev. Alfred L. Riggs, of the class of '62, received the degree of Doctor of Divinity from Yankton College and was greeted with an ovation when it was conferred upon him. Union College conferred the degree of D. D. on Rockwell Harmon Potter, of the class of '98, who is pastor of the First Church of Hartford, Connecticut. Last year he declined the Professorship of Homiletics in Yale Divinity School.

Rev. G. P. Merrill, of 1900, writes suggesting a reunion of Chicago Seminary Alumni at the meetings to be held in Cleveland in October. Who can be at such a reunion?

Rev. G. W. James, of 1892, has done such good work for some months with the church in Morris, Ill., that he has been unanimously called to the pastorate at a salary of $1,200, with use of a fine manse.

Rev. John Gordon, of '05, pastor in Grand Rapids, Mich., was recently married. We wish the new home much happiness.

Rev. W. G. Trower, of 1893, made many new friends by his stay in the Seminary in recent months, but has been induced to return to California to take work there.

Rev. R. E. Bowers, of 1898, preached three Sundays in July for the First Church, Chicago. The people speak very highly of his instructive discourses. Rev. Arthur Armstrong, 1894, and E. A. Cook, 1902, also supplied a Sunday each, with much acceptance.

Rev. A. E. Ricker, of 1888, who recently became Home Missionary Secretary for Indiana, has sent out a very suggestive circular to the churches, outlining his plans and asking hearty co-operation in carrying them out.

In the recent death of his wife, Rev. G. P. Merrill, 1900, of Newburyport, Mass., has the sincere sympathy of Faculty and Alumni.

So far as can be learned, over sixty of our Alumni are now in Foreign Missionary service. Of these the oldest still active are Dr. J. D. Davis and J. L. Atkinson, class of 1869, and both in Japan. Twelve have died on foreign soil, of whom three Swedish Alumni, Stenberg, Lvenson and Lundgren, fell as martyrs in China. Of these foreign missionaries, fourteen graduated from our Scandinavian Institutes.

A recent prospectus of Pacific Seminary announces that Rev. J. A. Chamberlain, class of 1879, is lecturer on Christian Sociology in that institution.

Rev. J. K. Harrison, of 1885, after years of service as Superintendent of Home Missions in California, was forced by overwork, recently, to resign, and sailed in June for Tahite. The last word from him tells of great depression

in mind and body. A friend has gone to bring him home. The Seminary unites with the wide circle of his friends in sympathy and prayer for his recovery.

It is gratifying to his friends in Illinois, that Rev. H. L. Fritsch, of 1905, has declined the call to Dickinson, N. D., and decided to stay in Somonauk, Ill., where he is doing such good work.

Dr. T. O. Douglass, of 1868, after long and laborious years of service as Secretary of Home Missions in Iowa, has resigned that position, but has consented to serve as Associate Secretary. He is just about starting under the National Society to visit fields in the Northwest from Iowa to the Pacific. For many years he has served on the Board of Directors of the Seminary, is one of the oldest of our Alumni and will be welcomed by friends wherever he goes.

Dr. Warren F. Day, of 1866, *pastor emeritus* of the First Church, Los Angeles, Cal., whose son, Rev. W. H. Day, of 1892, is his associate, has just come back from a two months' visit to Honolulu. He and Mrs. Day were given an enthusiastic reception by the church on their return.

Rev. Elmer W. Butler, of 1883, has become Superintendent of the Sunday School and Publishing Society, also is to act as general missionary for the Home Missionary Society in Alabama and Mississippi. This certainly gives him a wide parish and he will do good work in it.

Rev. T. A. Williams, of 1902, has resigned his charge at Waupun, Wis. His five years' pastorate there, since leaving the Seminary, has been highly successful. He is taking graduate work at the University of Chicago.

Rev. D. L. Grabill, '04, after a successful pastorate at Park City, Utah, has been supplying the Central Park Church, Chicago, this summer and re-enters pastoral service this autumn.

Rev. G. S. Rollins, '92, for years the successful preacher and pastor in Davenport, Iowa, and Minneapolis, Minn., has accepted the call of Hope Church, Springfield, Mass. Our reluctance to have him leave the West is mitigated by the satisfaction of having so able a representative and director of the Seminary at the East.

NECROLOGY.

Rev. Edward Hildreth, '61, died at Los Angeles, Cal., June 23, aged seventy-three years. After pastoral service in several towns, he resided in Chicago until 1880, and in the West since then. Funeral services were conducted by Professor H. M. Scott at Graceland cemetery, Chicago, July 1. He married the youngest daughter of Deacon Philo Carpenter, and is survived by two sons and two daughters.

Osmer W. Fay, '63, died in Chicago, Ill., Jan. 23, 1907. He was born in New Alstead, New Hampshire, July 6, 1831, and graduated from Dartmouth College in 1856. After his ordination July 2, 1867, he served the churches in Burlington, Wisconsin, 1867-9; Lombard, Illinois, 1869-73; Sycamore, Illinois, 1873-5; Geneseo, Illinois, 1875-7; Montgomery, Alabama, 1878-82; Talladega, Alabama, 1882-4; Rock Falls, Illinois, 1884-8, and Stillman Valley, Illinois, 1888-90. Since that time he has lived without a charge in Chicago.

John A. Montgomery, '66, died June 4, 1907, at La Grange, Illinois. He was born in Argyleshire, Scotland, in 1839, and came to this country with his parents when three years of age. He graduated from Wheaton, Illinois, 1863, and after graduating from the Seminary, organized the church at Dwight, Illinois, his first pastorate. He served the churches in Dwight, Morris and LaGrange in turn for twenty-five years, after which a throat trouble compelled his retirement from the pastorate. Twelve years ago, to

his surprise, he was elected by the people in La Grange and Lyon townships to the office of police magistrate and justice of the peace, which he held to his death. His widow and only daughter, Mrs. Mabel Langwill, survive him.

John Allender, '68, was born in New London, Connecticut, and died in New Haven, Connecticut, at the home of his son, June 14, 1907, aged sixty-six years. His pastorates were in Missouri, Prairie City, Glenwood and Red Oak, Iowa, Taylor church, New Haven, Connecticut, and Champaign, Illinois. In 1893 he began his increasingly powerful pastorate of fourteen years at Middlefield, Connecticut. This closed a loyal service of forty years of constantly growing value to the churches.

Nils Fromhold Nelson was born in Sweden. Graduated from the Swedish Institute of Chicago Theological Seminary, 1893. Was pastor of the Swedish churches in Chariton, Iowa, Ottawa, Kansas, and Axtell, Kansas, where he died May 17, 1907, aged forty-one years, eleven months and twenty-eight days, leaving a widow and two sons.

John Wright Moore, '00, met a tragic death May 8, 1907, by accidentally falling under the wheels of a moving train. He was born September 11, 1872. Before entering the Seminary he became interested by actual experience with missionary work in Wyoming, and thither he returned after a three years' pastorate in Woodstock, Illinois. He had just completed a very successful work at Wheaton, and entered upon his pastorate at Douglass, Wyoming, when he met his death. He leaves a wife and two children. Mr. Moore was Registrar of the Wyoming Congregational Association and a member of the State Home Missionary Committee.

Note.—Notices of the death of our Alumni and obituary data concerning the deceased should be sent to the Seminary Library, where all such information is carefully kept on file.